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THE MEXICAN GUIDE

BY

THOMAS A. JANVIER

WITH TWO MAPS

I.—THE CITY OF MEXICO
II.—ENVIRONS OF THE CITY OF MEXICO

NEW YORK
CHARLES SCRIBNER'S SONS
1886

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PREFACE.

This book contains the information that I felt the want of when I first went to Mexico. The theory upon which it is constructed is, that what can be easily found and plainly seen need not be laboriously described; that a traveller of ordinary intelligence, after being told what to look for, and where to look for it, in a strange country, desires most to know the historic facts and associations connected with what he sees. Consequently—while I have not shrunk from using angular facts wherever clearness made such facts necessary—there are not many lengths, breadths, and thicknesses in this guide-book. I shall be very grateful for suggestions in regard to changes or additions, statistical or otherwise, that those who use the Guide may consider necessary; and still more grateful for corrections of the errors which, no doubt, will be found in my work.

Excepting in archæology, where I have been guided,

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mainly, by the conclusions of Mr. A. F. Bandelier, my authorities are almost exclusively Mexican. I have drawn freely upon the works of the late eminent historian and archæologist, Señor Manuel Orozco y Berra; upon the works of Señor Antonio García Cubas; upon the ecclesiastical histories of the late Señor Luis Alfaro y Piña, and Señor Manuel Ramirez Aparício; upon the general Mexican histories of the Señores Julio Zárate, J. M. Roa Bárcena, and Manuel Payno; upon the Chronicles of Fray Agustin de Vetancurt and Fray Baltasar de Medina. In matters relating to the general history and customs of the Catholic Church I have been guided by "The Catholic Dictionary," by the Rev. William E. Addis and Thomas Arnold, M.A. In my descriptions of travel over the lines of the Mexican and Mexican Central Railways I have used portions of the remarkably exact and trustworthy itinerary prepared for the Raymond Excursion Agency of Boston, supplementing this matter with matter drawn from my own observation and research.

I am under obligations to General Carlos Pacheco, Mexican Minister of Public Works, for permission to republish the accompanying official maps of the City of Mexico, and of the environs of the City of Mexico; and to the United States Envoy to Mexico, the Hon. Henry R. Jackson, for his very courteously given aid in procuring me this privilege. I am under obligations, also, to Don Guillermo Prieto, and to the Rev. Father

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Agustin Fischer, Curate of San Cosme, for advice and assistance in obtaining the several works of reference required in preparing the following pages.

And most of all am I (very happily) under obligations to my wife, without whose assistance—not only in translating and in proof-reading, but in the difficult and reponsible work of searching and collating authorities—the Mexican Guide assuredly never would have been prepared.

T. A. J.

NEW YORK, February 1, 1886.

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PART I.

TRAVELLERS' GUIDE

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PART I.

1. *GOING TO MEXICO.*

By Rail. At present the only all-rail route to the City of Mexico is to El Paso, Texas, and thence southward over the Mexican Central Railway. The running time to El Paso from New York is a little more than four days; to the City of Mexico from El Paso, sixty-two hours. Monterey and Saltillo, the most important towns of Northeastern Mexico, are reached most directly by way of the Mexican National Railway, starting from Laredo, Texas. The running time between New York and Laredo is about four and a half days. It is possible, also, by this route (taking coach from Saltillo to San Isidro or Matamoras, on the line of the Mexican Central) to reach the City of Mexico.

The through fare from New York to the City of Mexico (all-rail route) is about $125; to which must be added about $50 for sleeping-car fare, meals, and incidental expenses.

By Sea. The direct sea route from the North Atlantic States to Mexico is from New York to Vera Cruz. Steamers leaving New York every Thursday usually reach Havana on Monday or Tuesday, and remain there

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one or two days ; Progreso, thirty-six hours after leaving Havana, and remain there one or two days ; Vera Cruz, thirty-six hours after leaving Progreso. Calls are made occasionally at the ports of Frontera and Tampico. Under ordinary conditions, the through time from New York to Vera Cruz is ten to eleven days ; New York to the City of Mexico, twelve to thirteen days. Fare, New York to Vera Cruz, $85 ; Vera Cruz to the City of Mexico (Mexican money), $16.

From New York to Vera Cruz by sea, by way of Galveston (involving a change of steamers at that port), the fare is $70. The sea journey can be made, also, via Nassau, Havana, and Vera Cruz ; and via New Orleans, Galveston, and Vera Cruz.

By Sea and Rail. A combination, land-and-water, route is possible by going to New Orleans or Galveston by rail, and thence (by steamers leaving each of these ports fortnightly) to Vera Cruz by sea ; or, by going to New Orleans or Galveston (by steamers leaving New York weekly for each of these ports) by sea, and thence to El Paso or Laredo by rail.

Choosing a Route. In choosing a route the main fact to be kept in mind is—at least by travellers who do not object to sea-faring—that the best return for money expended can be got by making the journey to Mexico by sea and from Mexico by land. The converse of this arrangement will serve, though it is less satisfactory in the matter of temperatures, if the return is made before March. During this month the sudden descent from the cool table-lands to the hot lands of the coast is imprudent ; and in an "early" year is exceedingly dangerous. Should winter sojourners be delayed by sickness or other cause until fever is reported in Vera

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Cruz, the return journey absolutely should be made overland.

Side Trips. As on the down-trip, by sea, branch excursions very well may be made to Florida, the West Indies, New Orleans, and Galveston; so, on the up-trip, very pleasant excursions can be made through New Mexico and Colorado.

At Las Vegas a branch road of a few miles leads to the Hot Springs, and at Lamy a branch road leads to Santa Fé. In both of these places there are good hotels. There is much of interest in Santa Fé—but less to a visitor from the south, fresh from Mexican scenes, than to a visitor from the north to whom adobe churches and flat-roofed houses are strange. From Sante Fé a slightly adventurous journey—adventurous in the sense of discomfort only—can be made by stage-coach to Española (twenty-three miles northward), the southern terminus of the railway system of Colorado. The stage ride is across a hilly country, with fine mountains in sight, and through a few little towns—the prettiest of which is Pojuaque, where old Bouquet will provide an eatable lunch and a bottle of very tolerable native wine, and will season the repast with cheerful conversation in his native French, or in his imperfectly acquired English. North from Española the journey may be continued to the several points of interest in Colorado. A more prosaic way of reaching the same end is from Santa Fé to La Junta, and thence to Pueblo, by rail.

Mexican Railways. The railway system of Mexico, as yet by no means complete, is a creation of the past ten years. Nearly fifty years ago the project of the line between Vera Cruz and the capital first was considered seriously; but the line was not completed until the year

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1873. For a long while it was the only railway in operation in the republic.

The Mexican Central and Mexican National Railways, each a system in itself, were projected about ten years ago.

The Central system comprises a main line from El Paso to the capital, and a transcontinental line from Tampico, on the Gulf, through San Luis Potosí, Aguas Calientes, and Guadalajara, to San Blas, on the Pacific. The main line, completed a little less than two years ago, was formally opened March 22, 1884; on which date the first international train left the City of Mexico and ran through—over the Atchison, Topeka and Santa Fé and Chicago, Burlington and Quincy railroads—to Chicago. The transcontinental line is finished eastward from Tampico to El Salto, about seventy-five miles.

The Mexican National system comprises a main line from Laredo to the City of Mexico, with outlets on the Gulf at Matamoros, Mexico, and Corpus Christi, Texas; a branch from Acámbaro westward, through Morelia, Guadalajara, and Colima, to Manzanillo, on the Pacific; a branch from Moctezuma westward to Zacatecas, and thence southward to Lagos. The main line is finished between Corpus Christi and Saltillo, and between San Miguel de Allende and the City of Mexico; the western branch is finished to a point west of Morelia, and to a point a few miles east of Manzanillo; a short section is finished at Zacatecas; about fifty miles is finished out from Matamoros.

The Southern Pacific system extends two branches into Mexico; one through Eagle Pass, Texas, to Monclova, and one from Benson, Arizona, to the port of

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Guaymas. For the most part the capital employed in the construction of these several railways has been obtained from sources outside of Mexico; and all of them are operated by foreigners. Several minor roads, however, have been built wholly with Mexican capital, and are operated by Mexicans. Of these the most important is the Interoceanic, projected as a transcontinental line from Vera Cruz to Acapulco through the City of Mexico —along very nearly the line of the ancient road over which the great trade between Spain and the East Indies was conducted, two centuries ago. In point of fact, only a small section of this railway—about one hundred miles, from the City of Mexico through Cuautla to Yautepec—is completed.

A less ambitious, and probably more profitable, line is the little road between Merida and the port of Progreso, built for the carriage of henequen from the interior to the coast. Plans are under consideration for still further extending this line into the henequen region.

Diligence Lines. The very fair diligence service throughout the greater portion of Mexico enables an energetic traveller, blessed with a fair allowance of health and bodily strength, to go almost anywhere. Information in regard to the more important diligence lines of northern and central Mexico will be found tabulated in connection with the railways of which they now are dependencies.

In regard to the lines of southern and southwestern Mexico, information may be obtained in the Capitol, at the Officina General de Diligencias, in the rear of the Yturbide Hotel. Should an expedition by coach into the interior be undertaken, a very advisable preliminary to it is vaccination.

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Railway Time-tables. The following time-tables are the latest obtainable, but, as they are liable to change, travellers are advised always to consult local agents, or advertisements, for exact information in regard to arrivals and departures of trains. In the City of Mexico, time-cards of all the railways leaving the city are advertised daily in *The Two Republics*. The tables are inserted here because they give, in the most concise form, a definite notion of distances traversed, time consumed, and names of towns by the way.

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MEXICAN CENTRAL RAILWAY.

Express No. 52.	Kilometres.	City of Mexico Time.	Miles.	Express No. 51.
7.30 p m	.0	Lv..*Paso del Norte. Ar.	.0	7.15 a m
8.05 p m	17.6	" .....Mesa .....Lv.	10.9	6.42 a m
8.35 p m	32.0	" ...Tierra Blanca.. "	19.9	6.14 a m
9.05 p m	48.1	" ...Samalayuca ... "	29.9	5.43 a m
9.40 p m	66.3	" ...Los Médanos... "	41.2	5.09 a m
10.00 p m	77.1	" ....Candelaria.... "	47.9	4.47 a m
10.35 p m	95.0	" ....Rancheria.... "	59.0	4.18 a m
11.22 p m	119.1	" .....San José..... "	74 0	3.26 a m
12.08 a m	141.9	" .....Cármen..... "	88.2	2.43 a m
12.31 a m	153.2	" ... Ojo Caliente... "	95.2	2.22 a m
1.01 a m	166.7	" .... Las Minas.... "	103.6	1.55 a m
1.30 a m	179.7	" ... Montezuma... "	111.8	1.30 a m
1.55 a m	195.2	" .... Chivatito .... "	121.3	1.05 a m
2.46 a m	224.1	" .....Gallego ..... "	139.3	12.15 a m
3.23 a m	244.4	" .....Puerto..... "	151.9	11.35 p m
4.00 a m	264.8	" ..... Laguna ..... "	164.5	10.55 p m
4.25 a m	278.2	" ... Agua Nueva... "	172.9	10.29 p m
4.50 a m	293.1	" .... Encinillas .... "	181.5	10.04 p m
5.25 a m	311.9	" .....Saúz..... "	193.8	9.25 p m
5.47 a m	323.6	" .... . Torreon..... "	201.1	9.04 p m
6.15 a m	338.7	Lv... Sacramento ... "	210.5	8.34 p m
6.55 a m / 7.20 a m	361.6	Ar. / Lv. *Chihuahua	224.9	Lv. / Ar. 7.50 p m / 7.20 p m
7.52 a m	384.7	" ..... Mápula .....Lv.	239.0	6.48 p m
8.23 a m	407.1	" ....Horcasitas.... "	253.0	6.18 p m
8.53 a m	424.5	" .... Bachimba.... "	263.8	5.48 p m
9.30 a m	448.8	" .....Ortiz..... "	278.9	5.10 p m
9.40 a m	456.1	" ... Las Delicias... "	283.4	5.00 p m
10.02 a m	472.2	" .....Sancillo..... "	293.4	4.38 p m
10.24 a m	487.8	Lv.....Concho ..... "	303.1	4.17 p m
10.52 a m	508.2	Ar.....La Cruz.....Lv.	315.8	3.48 p m
11.20 a m	524.2	Lv.. Santa Rosalia.. Ar.	325.7	3.20 p m
11.44 a m	539.9	" ....Bustamante... "	335.5	2.59 p m
12.12 p m	559.1	" .....Diaz ..... "	347.4	2.31 p m
12.41 p m	577.9	Lv... La Reforma...Ar.	359.1	2.04 p m
1.10 p m / 1.35 p m	597.0	Ar. / Lv. ..*Jimenes..	371.0	Lv. / Ar. 1.35 p m / 1.10 p m
1.57 p m	611.7	" ..... Dolores ..... "	380.1	12.48 p m
2.25 p m	631.2	" .... Corralitos .... "	392.2	12.20 p m
2.57 p m	652.5	" .... Rallano .... "	405.5	11.48 a m
3.24 p m	670.5	" .... Escalon .... "	416.7	11.22 a m
3.45 p m	685.1	" ..... Zavalza ..... "	425.7	11.00 a m
4.10 p m	703.6	" .....Saez..... "	437.2	10.35 a m
4.34 p m	722.5	" .....Yermo..... "	448.9	10.11 a m
5.05 p m	745.9	" ..... Conejos..... "	463.5	9.40 a m
5.33 p m	767.4	" ..... Peronal ..... "	476.9	9.12 a m
6.05 p m	791.4	" ..... Mapimí ..... "	491.8	8.40 a m
6.31 p m	811.4	Lv.....Noé.....Ar.	504.2	8.15 a m
6.55 p m / 7.15 p m	829.1	Ar. / Lv. ...* Lerdo...	515.2	Lv. / Ar. 7.50 a m / 7.30 a m
7.45 p m	850.7	" ... Matamoros.... "	528.6	7.00 a m
8.20 p m	875.9	" .... Picardías .... "	544.3	6.22 a m
8.50 p m	890.2	" .....Jalisco ..... "	553.2	6.01 a m
9.25 p m	904.6	" ..... Jimulco..... "	562.1	5.40 a m
9.53 p m	920.0	" .....Peralta..... "	571.7	5.10 a m
10.40 p m	943.9	Lv..... Calvo .....Ar.	586.6	4.27 a m

* Trains stop for meals. All trains run daily.

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MEXICAN CENTRAL RAILWAY—*Continued.*

	Express No. 52.	Kilometres.	City of Mexico Time.	Miles.	Express No. 51.	
.....	11.18 p m	965.0	Ar....La Mancha ...Lv.	599.6	3.47 a m	.....
.....	12.05 a m	989.0	Lv..... Symon .....Ar.	614.6	3.02 a m	.....
.....	12.50 a m	1,012.2	" .....San Isidro .... "	629.0	2.20 a m	.....
.....	1.37 a m	1,034.1	" .....Camacho .... "	642.6	2.37 a m	.....
.....	2.17 a m	1,055.5	" ..... Gonzales .... "	655.9	12.58 a m	.....
.....	2.55 a m	1,075.2	" ..... Guzman..... "	668.1	12.20 a m	.....
.....	3.30 a m	1,094.2	" ..... Pacheco..... "	680.0	11.40 p m	.....
.....	4.16 a m	1,120.0	" ... La Colorada... "	695.9	10.53 p m	.....
.....	4.55 a m	1,140.7	" ..... Cedro ..... "	708.8	10.15 p m	.....
.....	5.20 a m	1,154.2	" ..... Cañitas ..... "	717.2	9.50 p m	.....
.....	6.01 a m	1,176.3	" ..... Gutierrez .... "	730.9	9.10 p m	.....
.....	6.30 a m	1,191.3	Lv..... Mendoza ....Ar.	740.3	8.43 p m	.....
.....	6.57 a m	1,206.5	Ar.....Fresnillo.....Lv.	749.7	8.15 p m	.....
.....	7.50 a m	1,234.5	Ar. / Lv. ...* Calera... Lv. / Ar.	767.1	7.25 p m	.....
7.15 p m	8.15 a m				7.05 p m	7.00 a m
8.30 p m	9.25 a m	1,264.1	" .... Zacatecas..... "	785.5	5.55 p m	5.50 a m
8.54 p m	9.53 a m	1,274.0	" ....Guadalupe..... "	791.6	5.27 p m	5.20 a m
9.30 p m	10.30 a m	1,289.3	" .....Summit ..... "	801.1	4.50 p m	4.42 a m
10.57 p m	11.45 a m	1,325.8	" .....Soledad..... "	823.8	3.35 p m	3.15 a m
11.46 p m	12.20 p m	1,346.3	Lv. Rincon de Romos. Ar.	836.5	3.00 p m	2.33 a m
1.15 a m	1.15 p m / 1.40 p m	1,384.9	Ar. / Lv. *Aguas Calientes. Lv. / Ar.	860.5	2.05 p m / 1.40 p m	1.15 a m
1.55 a m	2.10 p m	1,406.4	" .....Peñuelas..... "	873.9	1.10 p m	12.35 a m
2.55 a m	3.02 p m	1,432.8	" ... Encarnacion ... "	890.3	12.18 p m	11.37 p m
3.28 a m	3.35 p m	1,449.5	" ...Santa María... "	900.7	11.44 a m	11.03 p m
4.18 a m	4.23 p m	1,474.2	" ..... Los Salas .... "	916.0	10.55 a m	10.15 p m
5.00 a m	5.05 p m	1,495.1	" ..... Lagos..... "	929.0	10.13 a m	9.33 p m
5.20 a m	5.24 p m	1,508.7	" ..... Loma..... "	937.4	9.55 a m	9.13 p m
5.42 a m	5.48 p m	1,522.4	" .....Pedrito ..... "	946.0	9.36 a m	8.52 p m
6.07 a m	6.05 p m	1,537.8	" .... Francisco .... "	955.6	9.14 a m	8.28 p m
6.31 a m	6.27 p m	1,554.2	" .....Leon..... "	965.7	8.51 a m	8.03 p m
6.53 a m	6.46 p m	1,568.0	Lv.....Trinidad.....Ar.	974.3	8.32 a m	7.42 p m
7.25 a m	7.12 p m	1,587.4	Ar. / Lv. ...* Silao.... Lv. / Ar.	986.4	8.05 a m	7.12 p m
7.45 a m	7.32 p m				7.45 a m	6.50 p m

Train No. 14	Train No. 12.	Kilometers.		Miles.	Train No. 11.	Train No. 13.
6.30 p m	7.25 a m	.0	Ar..... * Silao .....Lv.	.0	8.10 a m	7.20 p m
5.45 p m	6.40 a m	19.0	Ar..... Marfil.....Lv.	11.8	8.55 a m	8.00 p m
Street	cars.	24.0	Lv.... Guanajuato...Ar.	14.9	Street	cars.
8.05 a m	7.55 p m	1,600.6	Lv ....Villalobos....Ar.	994.6	7.25 a m	6.30 p m
8.32 a m	8.22 p m	1,617.2	" .....Irapuato..... "	1,004.9	7.02 a m	6.07 p m
8.48 a m	8.38 p m	1,626.4	" ..... Chico ..... "	1,010.6	6.50 a m	5.53 p m
9.06 a m	8.58 p m	1,637.5	" ....Salamanca.... "	1,017.5	6.33 a m	5.37 p m
9.45 a m	9.35 p m	1,659.9	" .....Guaje..... "	1,031.4	6.02 a m	5.05 p m
10.15 a m	10.07 p m	1,678.3	" .....Celaya..... "	1,042.8	5.35 a m	4.37 p m
10.38 a m	10.30 p m	1,691.5	" .....Apaseo..... "	1,051.0	5.17 a m	4.17 p m
11.02 a m	10.55 p m	1,706.0	" ... .Mariscala.... "	1,060.1	4.57 a m	3.57 p m
11.33 a m	11.25 p m	1,724.5	" .....Querétaro.... "	1,071.5	4.30 a m	3.30 p m
11.43 a m	11.35 p m	1,729.0	" .....Hércules..... "	1,074.3	4.20 a m	3.20 p m
12.35 p m	12.26 a m	1,753.9	Lv.... Ahorcado ....Ar.	1,089.8	3.30 a m	2.35 p m

* Trains stop for meals. All trains run daily.

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MEXICAN CENTRAL RAILWAY—*Continued.*

	Express No. 52.	Kilo meters.	City of Mexico Time.	Miles.	Express No. 51.	
1.20 p m			Ar. | *San Juan del | Lv.			2.00 p m
1.40 p m	1.25 a m	1,779.4	Lv. | Rio | Ar.	1,105.7	2.50 a m	1.40 p m
2.33 p m	2.35 a m	1,806.9	" .....Cazadero..... "	1,124.0	1.45 a m	12.40 p m
2.50 p m	3.00 a m	1,818.1	" .... Polotitlan.... "	1,129.7	1.25 a m	12.18 p m
3.21 p m	3.32 a m	1,832.1	" .....Dañu ..... "	1,138.4	12.55 a m	11.46 a m
3.38 p m	3.50 a m	1,840.1	" .....Nopala. .... "	1,143.4	12.37 a m	11.28 a m
3.58 p m	4.11 a m	1,848.4	" .....Marquez..... "	1,148.5	12.20 a m	11.10 a m
4.05 p m	4.18 a m	1,851.3	" .....Leña..... "	1,150.4	12.13 a m	11.03 a m
4.17 p m	4.32 a m	1,857.3	" .....Angeles ..... "	1,154.1	12.01 a m	10.50 a m
5.00 p m	5.18 a m	1,876.3	" ...San Antonio... "	1,165.9	11.16 p m	10.07 a m
5.30 p m	5.50 a m	1,890.0	" .....Tula..... "	1,174.4	10.45 p m	9.36 a m
6.10 p m	6.33 a m	1,907.6	" .....El Salto..... "	1,185.3	10.05 p m	8.57 a m
6.30 p m	7.00 a m	1,917.5	" ...Nochistongo... "	1,191.5	9.40 p m	8.35 a m
6.50 p m	7.20 a m	1,923.5	" ...Huehuetoca.... "	1,195.2	9.20 p m	8.15 a m
7.05 p m	7.35 a m	1,934.0	" ....Teoloyúcan... "	1,201.7	9.02 p m	7.58 a m
7.20 p m	7.45 a m	1,942.3	" ....Cuautitlan.... "	1,206.9	8.48 p m	7.45 a m
7.30 p m	7.55 a m	1,949.1	" .....Lecheria..... "	1,211.1	8.37 p m	7.34 a m
7.35 p m	8.00 a m	1,952.0	" ....Barrientos.... "	1,212.9	8.32 p m	7.29 a m
7.42 p m	8.09 a m	1,958.3	Lv...Tlalnepantla... Ar.	1,216.8	8.22 p m	7.18 a m
7.55 p m	8.25 a m	1,970.0	Ar..... México.... Lv.	1,224.1	8.05 p m	7.00 a m

* Trains stop for meals. All trains run daily.

Standard of time is City of Mexico, which is 24 minutes fast of "Mountain" time, and 36 minutes slow of "Central" time, the standard time used by connecting roads at El Paso.

ELEVATIONS ABOVE SEA-LEVEL.

Metres.	Stations.	Feet.	Metres.	Stations.	Feet.
1,133.06	....Paso del Norte ...	3,717.40	1,870.30	.....Lagos.....	6,134.50
1,660.67	.....Gallego.....	5,448.40	1,787.69	.....Leon.....	5,863.60
1,412.26	..... Chihuahua.....	4,633.40	1,800.15	.....Querétaro	5,904.50
1,226.03	....Santa Rosalia....	4,022.40	1,904.00	.. San Juan del Rio..	6,245.10
1,381.17	..... Jimenez.....	4,531.40	2,282.85	..... Cazadero.....	7,323.70
1,135.50	.....Lerdo.....	3,725.40	2,479.49	.....Marquéz.....	8,132.70
1,267.18	.....Jimulco.....	4,157.40	2,030.00	..... Tula.....	6,658.40
2,149.80	.....Calera	7,051.30	2,258.50	.....Huehuetoca.....	7,407.90
2,452.60	..... Zacatecas.....	8,044.50	2,240.00	..... México.....	7,349.80
1,884.00	...Aguas Calientes...	6,179.50			

GUAYMAS LINE.

Via A., J. & S. F., So. Pac., and Sonora Railroads.

P.M.	Miles.		Miles.	A.M.
Tuesday .. 8.00	.....	Ar.....Deming.....Lv.	.....	6.00 Thursday.
" ..12.18	.....	" .....Benson..... "	.....	1.20 "
" .. 4.45	285	" .....Nogales..... "	0	9.55 "
Monday .. 3.40	88	Lv. | .....Hermosillo..... | Ar.	177	10.50 "
" .. 2.55		Ar. | | Lv.		11.35 Friday.
" .. 8.25	0	Lv..... Guaymas.....Ar.	285	6.05 "
A.M.				P.M.

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MEXICAN CENTRAL STAGE CONNECTIONS.

From	To	Distance.	Time.	Days of Departure.	Days of Arrival.	Fare.	Baggage Allowed.	Excess rate per arroba or 25 lbs.
Tula	Mixquahuala	21 miles.	4 hours.	Mon., Wed., Fri...	Tues., Thurs., Sat.	$1.50	25 lbs.	$0.50
Tula	Ixmiquilpan	40 miles.	8 hours.	Mon., Wed., Fri..	Tues., Thurs., Sat.	3.00	25 lbs.	1.00
San Juan del Rio	Cadereyta	36 miles.	1 day.	Mon., Wed., Fri...	Tues., Thurs., Sat.	1.00	25 lbs.	.18¾
Querétaro	San José Iturbide	42 miles.	7 hours.	Mon., Wed., Fri...	Tues., Thurs., Sat.	1.25	24 lbs.	.50
Celaya	Santa Cruz	22 miles.	4 hours.	Daily	Daily	.75	25 lbs.	.....
Celaya	Cortazar	16 miles.	3 hours.	Daily	Daily	.50	25 lbs.	.....
Salamanca	Valle de Santiago	21 miles.	2½ hours.	Daily, except Sun..	Daily, except Sun..	.50	25 lbs.	.06
Irapuato	Guadalajara	210 miles.	2 days.	Mon., Wed., Fri...	Tues., Thurs., Sat.	10.00	25 lbs.	1.50
Irapuato	Pénjamo	42 miles.	6 hours.	Mon., Wed., Fri...	Tues., Thurs., Sat.	2.00	25 lbs.	.50
Irapuato	Piedad	66 miles.	10 hours.	Mon., Wed., Fri...	Tues., Thurs., Sat.	4.00	25 lbs.	.75
Irapuato	La Barca	126 miles.	16 hours.	Mon., Wed., Fri...	Tues., Thurs., Sat.	7.00	25 lbs.	1.00
Silao	Piedra Gorda	54 miles.	1 day.	Tues., Thurs., Sat.	Mon., Wed., Fri...	1.00	25 lbs.	.12
Francisco	San Pedro	50 miles.	1 day.	Mon., Wed., Fri...	Tues., Thurs., Sat.	1.00	12 lbs.	.25
Francisco	San Francisco	6 miles.	1 hour.	Daily	Daily	.15	60 lbs.	.....
Leon	Piedra Gorda	54 miles.	7 hours.	Daily, except Sun..	Daily, except Sun..	2.00	28 lbs.	.....
Lagos	Guadalajara	210 miles.	2 days.	Daily, except Sun..	Daily	14.00	25 lbs.	2.00
Lagos	La Venta	90 miles.	1 day.	Daily, except Sun..	Daily	7.00	25 lbs.	2.00
Lagos	San Luis Potosí	150 miles.	2 days.	Daily, except Sun..	Daily	10.00	25 lbs.	2.00
Lagos	Ojuelos	75 miles.	1 day.	Daily, except Sun..	Daily	5.00	25 lbs.	.....
Encarnacion	Teolcaliche	36 miles.	1 day.	Daily	Daily	2.00	25 lbs.	.37
Zacatecas	Jerez	50 miles.	9 hours.	Daily	Daily	1.25	25 lbs.	.18
Zacatecas	Villa Nueva	65 miles.	1 day.	Daily	Daily	1.25	25 lbs.	.18
Jimulco	San Diego	.....	.....	Wed., Fri., Sun...	Tues., Thurs., Sat.	1.50	25 lbs.	.....
Jimulco	Cuencamé	.....	.....	Wed., Fri., Sun...	Tues., Thurs., Sat.	2.50	25 lbs.	.....
Jimulco	Corralitos	.....	.....	Wed., Fri., Sun...	Tues., Thurs., Sat.	3.75	25 lbs.	.....
Jimulco	Tápias	.....	.....	Wed., Fri., Sun...	Tues., Thurs., Sat.	5.00	25 lbs.	.....
Jimulco	Horrio	.....	.....	Wed., Fri., Sun...	Tues., Thurs., Sat.	6.88	25 lbs.	.....
Jimulco	Chorro	.....	.....	Wed., Fri., Sun...	Tues., Thurs., Sat.	8.75	25 lbs.	.....
*Matamoros	Saltillo	216 miles.	56 hours.	Tues., Thurs., Sat.	Wed., Fri., Sun...	15.00	.....	.....
*San Isidro	Saltillo	186 miles.	37 hours.	Mon., Thurs	Tues., Fri	20.00	.....	.....
Fresnillo	Durango	.....	.....	Tues., Thurs., Sat.	Wed., Fri., Sun...	15.00	25 lbs.	3.00
Jimenez	Parral	60 miles.	.....	Daily	Daily	5.00	25 lbs.	1.00

* Connecting at Saltillo with Mexican National Railway.

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MEXICAN NATIONAL RAILWAY.

Southern Division.

Pas. No.5. A.M.	Pas. No.3. P.M.	Pas. No.1. A.M.	Kilos.		Kilos.	Pas. No.2. P.M.	Pas. No.4. A.M.	Pas. No.6. P.M.
8 00	4.00	6.30	.....	Lv....Mexico (Colonia)....Ar.	408.89	8.10	10.10	6.45
8.20	4.21	6.47	9.18	.....Naucalpan.....	399.71	7.51	9.51	6.25
8.28	4.29	6.55	13.70	.....Rio Hondo.....	394.61	7.43	9.43	6.17
9.01	5.02	7.28	27.15	Lv. / Ar. .....Dos Rios..... Ar. / Lv.	381.74	7.11	9.11	5.45
9.06	5.07	7.33				7.06	9.06	5.40
9.50	5.52	8.16	41.29	Lv. / Ar. .....Salazar..... Ar. / Lv.	367.60	6.30	8.30	5.02
9.58	6.02	8.24				6.22	8.20	4.55
10.24	6.32	8.50	51.24	.....Jajalpa.....	357.65	5.54	7.52	4.27
10.41	6.49	9.07	59.55	.....Lerma.....	349.34	5.34	7.32	4.07
11.00	7.10	9.27	73.00	Lv. / Ar. ..... Toluca..... Ar. / Lv.	335.89	5.12	7.10	3.45
A.M.	P.M.	9.35				5.04	A.M.	P.M.
.....	.....	9.48	80.00	.....Palmillas.....	328.89	4.51	.....	.....
.....	.....	10.15	97.00	..... Del Rio.....	311.89	4.24	.....	.....
.....	.....	10.39	111.50	.....Ixtlahuaca.....	297.39	4.00	.....	.....
.....	.....	11.15	133.90	Lv. / Ar. ...Flor de María... Ar. / Lv.	274.99	3.24	.....	.....
.....	.....	11.40				2.59	.....	.....
.....	.....	12.14	154.15	.....Bassoco.....	258.99	2.25	.....	.....
.....	.....	12.33	164.00	.....Tultenango.....	244.89	2.07	.....	.....
.....	.....	12.57	175.00	..... Solís	233.89	1 43	.....	.....
.....	.....	1.19	186.00	.....Tepetongo.....	223.89	1.19	.....	.....
.....	.....	1.57	205.50	..... Pateo.....	203.39	12.32	.....	.....
.....	.....	2.27	223.20	Lv. / Ar. .....Maravatío..... Ar. / Lv.	185.69	12.01	.....	.....
.....	.....	2.32				11.55	.....	.....
.....	.....	3.13	244.00	.....Zirizicuaro.....	164.89	11.15	.....	.....
N.13.	.....	3.35	255.90	..... Tarandácuao.....	153.79	10.53	.....	N.14.
M x.	.....	3.51	265.00	.....San José	143.89	10.36	.....	M x.
P.M.	.....	4.30	286.00	Lv. / Ar. .....Acámbaro..... Ar. / Lv.	122.89	9 55	.....	P.M.
1.00	.....	4.50				9.35	.....	12.35
.....	.....	5.00	286.00	.....ACÁMBARO	92.00	9.45	.....	.....
.....	.....	5.35	.....	.....Ladero de la Cumbre.....	.....	9.12	.....	.....
.....	.....	.....	317.50	..... Andocutin.....	60.50	8.29	.....	.....
.....	.....	6.20				8.13	.....	.....
.....	.....	6.38	325.00	.....Huingo.....	53.00	7.50	.....	.....
.....	.....	7.08	336.00	.....Queréndaro.....	42.00	7.28	.....	.....
.....	.....	7.48	350.00	.....Quirío.....	28.00	6.50	.....	.....
.....	.....	8.13	361.00	.....Charo.....	17.00	6.28	.....	.....
.....	.....	8.18	363.00	.....La Goleta	15.00	6.18	.....	.....
.....	.....	8.28	367.00	.....Atapaneo.....	11.00	6.09	.....	.....
.....	.....	9.00	378.00	Ar.....MORELIA .....Lv.	.....	5.45	.....	.....
... .	.....	P.M.	.....	.....San Pedrito	.....	A.M.	.....	.....
.....	.....	.....	.....	.....Zipímeo.....	.....	.....	.....	.....
.....	.....	.....	.....	.....Tlasasalca.....	.....	.....	.....	.....
... .	.....	.....	.....	.....Purépero	.....	.....	.....	.....
.....	.....	.....	.....	... .Zamora.....	.....	.....	.....	.....
.....	.....	.....	.....	..... Pátzcuaro.....	.....	.....	.....	.....
1.30	.....	5.12	298.50	..... San Cristobal	110.29	9.14	.....	12.05
2.45	.....	5.49	318.00	..... Salvatierra	90.89	8.39	.....	10.42
3.22	.....	6.14	331.50	.....Cacalote.....	77.39	8.12	.....	10.05
4.20	.....	6.54	354.25	Lv. / Ar. .....Celaya..... Ar. / Lv.	54.64	7.32	.....	9.15
7.05	.....	.....				.....	.....	7.20

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MEXICAN NATIONAL RAILWAY—*Continued.*

Southern Division.

Pas. No.5. P.M.	Pas. No.3. P.M.	Pas. No.1. A.M.	Kilos.		Kilos.	Pas. No.2. P.M.	Pas. No.4. A.M.	Pas. No.6. A.M.
7.19	.....	.....	359.60	.....Santa Rita.....	49.29	.....	.....	7.09
7.37	.....	.....	366.90	..... S. Juan de la Vega.....	41.99	.....	.....	6.53
7.50	.....	.....	370.70	..... Soria	38.19	.....	.....	6.42
8.10	.....	.....	378.00	Lv. / Ar. ... Chamacuero ... Ar. / Lv.	30.89	.....	.....	6.22
8.20	.....	.....				.....	.....	6.12
8.40	.....	.....	386.80	..... Rinconcillo	22.09	....	....	5.55
9.23	.....	.....	400.70	..... Begoña	8.19	.....	.....	5.20
9.45	.....	.....	408.89	.....S. Migl d'Allende.....Ar.	Lv.	.....	.....	5.00

Pas. No.15. P.M.	Kilos. from Mex.	El Salto Branch.	Kilos. from El Sal.	Pas. No.16. A.M.
5.00	.....	Lv.....Mexico (Estacion de Colonia).....Ar.	67.29	9.25
5.13	4.19	.....Tacuba.....	63.10	9.12
5.15	.....	..... Empalme de Tacuba.....	60.55	9.10
5.23	6.74	.....Atzcapotzalco.....	53.99	9.05
5.41	13.30	..... Tlalnepantla	45.16	8.45
6.11	22.13	.....Lechería.....	32.58	8.10
6.35	29.71	.....Cuautitlan.	29.90	7.45
6.58	37.39	.....Teoloyucan.....	.....	7.22
7.25	47.82	Lv. / Ar. .....Huehuetoca ..... Lv. / Ar.	19.47	6.55
7.40				6.40
8.30	67.29	.....El Salto.....	... .	5.50

Northern Division.

Pas. No. 11. A.M.	Kilos.	Monterey and Saltillo Divisions.	Miles.	Pas. No. 10. P.M.
7.00	....	Lv.....LAREDO.....Ar.	....	8.00
7.10	....	..... Mexico Junction	....	7.50
7.17	0	.....Rio Grande.....	....	7.43
7.25	....	.....	....	7.35
7.30	2	.....Nuevo Laredo.....	....	7.30
7.59	19	.....Sanchez	10.5	7.00
8.23	32	.....Jarita	18.6	6.36
8.52	49	..... Huisachito.....	29.2	6.06
9.14	60	..... Camaron.....	36.0	5.45
9.36	73	.....Rodriguez.....	44.0	5.23
10.15	94	..... Mojina.....	57.1	4.45
10.57	117	.....Lampazos.....	71.4	4.03
11.13	126	.....Brazil.....	....	3.46
11.35	138	..... Salome Botello	81.5	3.25
11.57	150	..... Golondrinas.....	91.9	3.03
12.18	162	.....Huisache.....	....	2.41

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MEXICAN NATIONAL RAILWAY—*Continued.*

Pas. No. 11. P.M.	Kilos.	Monterey and Saltillo Divisions.	Miles.	Pas. No. 10. P.M.
12.35	171	} .....Bustamante..... , {	105.0	2.25
12.55		}		2.05
1.07	176	..... Guadalupe	....	1.57
1.10	177	.....Villaldama.....	108.7	1.55
1.30	190	..... Alamo	116.8	1.30
1.51	203	.....Palo Blanco.....	124.8	1.07
2.09	213	.....El Puerto.....	....	12.48
2.15	216	.....La Cantera.....	132.9	12.42
2.40	231	.....Morales.....	142.2	12.14
2.53	238	.....Salinas.....	146.6	12.01
3.25	257	.....Topo.....	158.4	11.25
3.35	263	.....Ramon Treviño.....	162.1	11.15
3.39	265	.....Topo Chico.....	....	11.11
3.50	271	Ar. } .....MONTERREY..... { Lv.	167.1	11.00
4.00		Lv. } { Ar.		10.50
4.04	273	..... Gonzalitos	168.3	10.46
4.10	276	....San Gerónimo.....	170.2	10.40
4.16	279	.....Leona	172.0	10.34
4.23	283	..... Santa Catarina.....	174.6	10.27
5.00	304	..... García.....	187.6	9.50
5.25	315	.....Soledad.....	....	9.28
....	324	.....Los Fierros.....	....	....
5.53	328	..... Rinconada	202.5	9.00
....	340	..... Los Muertos.....	210.0	....
6.45	347	..... Ojo Caliente	214.3	8.15
7.14	357	.....Santa María.....	220.5	7.54
7.33	365	..... Ramos Arispe.....	224.9	7.40
8.10	379	.....SALTILLO.....	234.0	7.10
P.M.				A.M.

Pas. No. —. A.M.	Kilos.	Matamoras Branch.	Miles.	Pas. No. —. P.M.
7.30	0	Lv.....MATAMORAS.....Ar.	....	7.00
7.55	10	..... Rosita	....	6.37
8.05	14	.....Escondido.....	....	6.28
8.35	26	..... Capote.....	....	6.00
9.05	38	.....Enseñada.....	....	5.32
9.33	49	..... La Mesa	....	5.07
10.10	64	..... Ebano	....	4.32
10.45	78	.....Corrales	....	4.00
11.02	85	..... Reynosa	....	3.44
11.33	94	....Anzalduas..	....	3.17
12.24	109	.....Reynosa Vieja.....	....	2.38
12.40	114	..... Las Prietas.....	....	2.18
1.00	120	Ar.....SAN MIGUEL.....Lv.	....	2.00
P.M.				P.M.

Zacatecas Section.

Trains leave Zacatecas for Guadalupe (5 miles) 6.00, 7.00, 8.00, 9.00, 10.00, 11.00 A.M., 12.00 noon, 1.00, 2.00, 3.00, 4.00, 5.00, 6.00, 7.00, 8.00, 9.00 P.M. Returning leave Guadalupe for Zacatecas 6.00, 7.00, 8.00, 9.00, 10.00, 11.00 A.M., 12.00 noon, 1.00, 2.00, 3.00, 4.00, 5.00, 6.00, 7.00, 8.00 P.M.

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MEXICAN NATIONAL STAGE CONNECTIONS.

(Northern Division.)

From	To	Stage line.	Miles.	Hours.	Days of Departure.	Days of Arrival.	Baggage allowed free, pounds.	Excess baggage rate per arroba of 25 lbs.	Fare in Mexican money.
Saltillo.....	San Isidro..	Sada.	186	37	Mondays. Thursdays. 5 A.M.	Tuesdays. Fridays. 6 P.M.	25	$2.00	$20.00
San Isidro..	Saltillo.....	Sada.	186	37	Mondays. Thursdays. On arrival of train.	Tuesdays. Fridays. 5 P.M.	25	2.00	20.00
Saltillo.....	Matamoros..	Tena.	216	56	Mondays. Wednesdays. Fridays. 7.15 A.M.	Tuesdays. Thursdays. Saturdays. Noon.	25	2.00	15.00
Matamoros..	Saltillo.....	Tena.	216	56	Tuesdays. Thursdays. Saturdays. 7.15 A.M	Wednesdays. Fridays. Sundays. Noon.	25	2.00	15.00

Note.—If trains are late at San Isidro stages will be held twenty-four hours. Stages will be run on any day, subject to special conditions, for two or more passengers, from Saltillo to San Isidro. Special stages from San Isidro to Saltillo may be obtained on three days' notice. Stages between San Isidro and Saltillo stop overnight at San Carlos.

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MEXICAN RAILWAY.

Pulque.	Freight.	Freight.	Passenger.	Distance in miles.	City of Mexico Time.	Distance in kilos.	Passenger.	Freight.	Freight.	Pulque.
A.M.	P.M.	P.M.	P.M.				A.M.	A.M.	A.M.	P.M.
4.30	7.00	4.00	8.00	263¼	Ar.....Mexico.....Lv.	.....	6.15	6.25	10.30	2.00
3.30	6.00	3.10	7.18	243	" .....Tepexpan..... "	39.5	6.58	7.35	11.20	3.15
2.57	5.35	2.45	6.58	236	" .S. J. Teotihuacan. "	47.7	7.16	8.05	11.43	3.50
2.30	5.10	2.20	6.43	229	" .....Otumba..... "	55.2	7.31	8.35	12.06	4.20
2.10	4.50	1.58	6.33	225¼	" .....La Palma..... "	61.3	7.43	9.00	12.24	4.50
1.50	4.30	1.40	6.23	221¼	" .....Ometusco..... "	67.5	7.58	9.95	12.43	5.20
1.15	4.00	1.15	6.05	215½	" .....Yrolo..... "	77.8	8.18	10.00	1.15	6.05
.....	.....	12.15	5.36	.....	Ar.....Yrolo.....Lv.	.....	8.30	.....	2.00	...
.....	.....	11.40	4.30	8¾	" .....Tlanalapa .... "	14.0	9.20	.....	2.45	....
.....	....	10.57	3.30	17½	" .....S. Agustin..... "	28.0	10.05	.....	3.20	....
.....	.....	10.45	2.50	21¼	" ..... Tepa..... "	34.0	10.35	.....	3.45	....
.....	.....	10.05	2.08	26¾	" ...Xochihuacane... "	43.0	11.17	.....	4.10	....
.....	.....	9.15	1.00	37	Lv....Pachuca.... " Ar.	60.0	12.30	.....	5.00	....
12.30	8.25	12.35	5.45	205¾	Lv.....Apam ..... Ar.	92.7	8.40	10.55	1.55	6.40
11.35	2.38	11.40	5.15	193½	" .....Soltepec..... "	112.3	9.02	11.50	2.40	7.20
.....	2.00	10.35	4.55	186¼	" .....Guadalupe .... "	112.4	9.24	12.30	3.10	....
.....	1.10	9.45	4.30	176¾	Lv. } ...* Apizaco... { Ar.	139.3	9.45	1.05	3.45	....
.....	12.45	9.15	4.10		Ar. } { Lv.		10.10	1.50	4.10	....
.....	.....	9.05	3.45	29¼	Ar.....Apizaco.....Lv.	.....	10.15	.....	4.40	....
.....	.....	8.20	3.00	18¾	" .....Santa Ana..... "	16.0	10.40	.....	5.05	....
.....	.....	7.35	2.15	7½	" ..... Penzacola..... "	35.0	11.20	.....	5.45	....
.....	.....	7.00	1.40	.....	Lv..... Puebla .....Ar.	47.0	11.45	.....	6.10	....
		A.M.	A.M.				A.M.		A.M.	
.....	11.58	8.28	3.40	161	Ar.... Huamantla....Lv.	164.7	10.50	3.40	5.10	....
.....	11.11	7.35	3.10	150¼	" .... San Marcos.... "	182.0	11.15	4.25	5.52	....
.....	10.20	6.40	2.42	223¾	" .....Rinconada .... "	200.0	11.45	5.15	6.30	....
.....	9.30	5.40	2.15	126¼	" .... San Andres.... "	220.5	12.15	6.15	7.20	....
.....	8.30	4.30	1.45	111¼	Lv. } . * Esperanza { Ar.	244.7	12.50	7.15	8.10	....
.....	.....	.....	1.15		Ar. } { Lv		1.25	.....	.....	....
.....	.....	.....	1 00	107¼	" .. Boca del Monte.. "	251.3	1.40	.....	.....	....
.....	.....	.....	12.30	103	" .....Alta Luz..... "	257.7	2.05	.....	.....	...
.....	.....	.....	11.43	96¼	" .....Bota..... "	266.5	2.35	...	.....	....
.....	.....	.....	11.20	94½	" ..... Maltrata ..... "	271.5	2.53	.....	.....	....
.....	.....	.....	10.42	87	" .....Nogales..... "	283.7	3.25	.....	.....	....
.....	6.50	12.30	10.25	82	Lv. } .. * Orizaba .. { Ar.	291.7	3.40	.....	.....	....
.....	.....	12.00	10.00		Ar. } { Lv.		4.00	10.30	11.30	....
.....	5.50	11.30	9.22	76¾	" .....Sumidero..... "	300.3	4.18	.....	12.00	....
.....	5.10	10.55	9.00	70¾	" ..... Fortin ..... "	310.0	4.42	11.25	12.30	....
.....	3.38	9.45	8.24	65¾	" .....Córdoba..... "	318.0	5.02	11.50	1.20	....
.....	3 08	9.15	8.08	53¾	" ....Atoyac..... "	337.7	5.32	12.30	2.20	....
.....	2.05	8.38	7.35	47¼	" .. Paso del Macho.. "	347.7	5.57	1.00	3.10	....
.....	12.55	7.45	7.00	39¼	" .....Camaron..... "	360.5	6.20	1.50	3.55	....
.....	12.15	7.15	6.39	26	" .....Soledad ..... "	381.7	6.53	2.28	5.00	....
.....	11.40	6.43	6.12	19	" .....La Purga..... "	393.0	7.12	2.50	5.25	....
.....	11.00	6.10	5.45	9½	" ..... Tejeria..... "	408.8	7.37	3.20	6.00	....
.....					Lv.....Vera Cruz.....Ar.	423.7	8.00	3.50	6.40	....
	A.M.	A.M.	A.M.				P.M.	P.M.	P.M.	

* Restaurant.

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MEXICAN RAILWAY—*Continued.*

P.M.	Distance in miles.	Jalapa Branch.	Distance in kilometres.	A.M.
4.25	.....	Ar.....* Vera Cruz... Lv	.....	5.30
3.55	9¾	.....Tejeria	15.5	5.30
3.25	16¾	..... Paso de S. Juan	26.5	6.05
1.25	29	.....Paso de Ovejas.....	46.5	8.05
12.25	35	.....Puente Nacional	56.5	9.25
11.50	40¾	Lv. ..... * Rinconado..... Ar.	65.5	10.05
10.50		Ar. ..... * Rinconado..... Lv.		10.55
9.40	48¾	.....Plan del Rio.....	78.0	12.10
8.50	55¾	..... Cerro Gordo.....	89.0	1.40
8.05	62¾	.....Dos Rios.....	100.0	2.55
7.00	70¾	.....* Jalapa.....	114.0	5.00
A.M.				P.M.

* Restaurant.

INTEROCEANIC RAILWAY.

A.M.	P.M.	Distance in miles.	Morelos Division. From San Lazaro.	Distance in kilometres.	A.M.	P.M.
9.40	5.30	.....	Ar.... Mexico ...Lv.	.....	8.00	3.15
8.50	4.50	.....	" ...Los Reyes... "	17.2	8.50	4.05
8.20	4.30	.....	" .....Ayotla. ... "	24.4	9.10	4 35
7.50	4.05	.....	" ..La Compañia. "	33.8	9.35	5.05
7.15	3.35	....	" ....Tenango ... "	46.6	10.15	6.00
6.40	3.05	....	" ..Amecameca.. "	57.2	10.50	6.40
6.00	2.30	.....	Lv. Ozumba . Ar.	69.6	11.20	7.10
.....	2.00	.....	Ar. Ozumba . Lv.		11.50	.....
.....	12.50	.....	" ... Nepantla ... "	92.5	1.05	.....
.....	11.10	.....	" ...Yecapixtla... "	119.3	2.15	.....
.....	10.20	.....	" ....Cuautla.... "	135.8	3.05	.....
.....	9.00	.....	Lv... Yautepec ...Ar.	158.2	4.05	.....
A.M.	A.M.				P.M.	P.M.

P.M. No. 4.	P.M. No. 2.	Distance in miles.	Irolo Division. 1 and 2, San Lázaro. 3 and 4, Peralvillo.	Distance in kilometres.	A.M. No. 1.	A.M. No. 3.
10.20	5.10	....	Ar.....Mexico....Lv.	.....	6.30	8.00
9.20	4.35	....	" ...Los Reyes... "	20.6	7.05	8.45
8.15	3.40	.....	" ....Texcoco.... "	41.5	8.00	9.45
7.45	3.15	.....	" ..Tepetlaxtoc.. "	50.6	8.25	10.10
7.00	2.40	.....	" ..San Antonio.. "	63.4	9.00	10.50
6.15	2.10	.....	" ....Metepec.... "	72.5	9.30	11.20
5.45	1.50	.....	" ....Otumba.... "	80.8	9.55	11.50
5.20	1.35	.....	" ...Soapayuca... "	85.5	10.10	12.10
4.20	12.55	.....	" ..... Irolo ..... "	100.6	10.50	1.00
3.45	12.30	.....	" ..San Lorenzo.. "	110.6	11.20	1.35
.....	12.15	.....	" ..Calpulálpam.. "	119.6	11.35	.....
3.00	.....	.....	Lv.... La Luz ....Ar.	132.9	.....	2.30
P.M.	P.M.				A.M.	P.M.

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Coastwise Steam Lines.—Local agents should be consulted in regard to sailings, as the dates given below are liable to change.

Vera Cruz and New Orleans, calling at Tuxpan and Tampico. Sailings every seventeen days.

Progreso and Frontera, calling at Champoton and Carmen. Sailings irregular.

Pacific Mail Steamship Co. Steamers leave New York on the 1st and 20th, and Panama on the 12th and 31st of every month. Steamers leave San Francisco on the 1st and 15th of every month. On both up and down trips, calls are made at Acapulco, Manzanillo, San Blas, and Mazatlan.

California and Mexican Steamship Co. Sailings monthly from San Francisco (about the 5th of each month) to Mazatlan and return, calling at La Paz, Guaymas, Cabo San Lúcas, Bahia de la Magdalena, and Enseñada de Todos Santos.

Mexican Steamship Co. Between Guaymas and Manzanillo, calling at Altata, La Paz, Mazatlan, San Blas, and Chamela. Sailings weekly.

II. HINTS TO TRAVELLERS.

Passports. Circumstances may arise, of course, in which the protection afforded to a traveller in Mexico by a passport will be required; but the chances are that the traveller for pleasure only, especially if his journeyings are confined to railway lines, will have no use whatever for this ornamental but rather cumbrous document. American citizens taking up a residence in Mexico, and engaging in business there, or American citizens who expect to visit remote portions of the Republic, certainly

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should provide themselves with passports. Persons wishing to obtain passports can procure blank forms of application from the State Department, Washington. In writing for blank forms the applicant should declare whether he is a native citizen or a naturalized citizen, and must give his full name and post office address. His communication should be addressed: Department of State, Washington, D. C.; and should be indorsed: Passport Division.

Custom House Regulations. Practically the same rules are in force in the Mexican Custom House service as in our own; and they are applied in much the same way—save that the officials at El Paso del Norte, Vera Cruz, and Nuevo Laredo are far more civil and obliging than the officials at New York. Passengers are required to open their baggage for inspection, and if they have dutiable articles to declare them. The free list includes: clothing for personal use, if not excessive in quantity; articles worn or in use, as a watch, chain, buttons, cane, etc.; one or two fire-arms, with their accessories, and one hundred charges; each adult male passenger may bring in ninety-nine cigars, forty packages of cigarettes and half a kilogramme ($1\frac{1}{10}$ lbs.) of snuff or chewing tobacco. Professional men or artisans are permitted to bring in free the instruments or tools indispensable or most essential to the exercise of their profession or trade. No charge is made for examining baggage. The rules by which examination of personal baggage is regulated are ordered to be kept in a conspicuous place in the search room, printed in Spanish, English, French and German. Another, but very perfunctory examination is made on entering the City of Mexico.

Lunch Basket. For the traveller by rail a lunch

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basket is a necessary part of the outfit. A part of its stowing should be canned meats—Richardson & Robbins' canned chicken and chicken livers (not their canned game, which takes up too much room in proportion to the amount of food carried) are the best. If the party is large a canned ham may be added to the stock. A bottle of coffee extract and a spirit lamp will make the position of the traveller impregnable. Fruit and bread need not be carried, as they can be bought by the way. At Kansas City, however, a stock of fruit should be laid in sufficient to last three days. The lunch basket will be found very useful in Mexico in making excursions to the towns in the neighborhood of the capital, in few of which is it possible to obtain eatable food.

Clothing. In making the journey to Mexico by sea, summer clothing will be required in crossing the Gulf, and in crossing the hot country of the coast. On the Mexican plateau clothing suitable to spring or fall will be required, and the most prudent underwear will be winter flannels. Overcoats and shawls will not often be required on the street by day, but they should be at hand in readiness to put on when churches or other buildings are entered, and for use in the evenings. It is a fact that in Mexico wrapping up is much more necessary in the house than out of doors. Even when a norther at Vera Cruz sends a chill across the mountains, the streets rarely are cold; but at such times the houses frequently are very cold indeed.

Pulque, Wine, Beer. Whenever pulque can be obtained, it should be used in preference to any other drink. It is thoroughly wholesome, and has a tendency to decrease the bilious habit that in many persons is induced by the altitude. As compared with the delicious

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pulque to be had in the maguey region of Apam, the pulque sold in the City of Mexico deserves little praise. It should be drunk, however, from a sense of duty.

Excellent wines may be bought in the City of Mexico, but the prices charged for them in the hotels and restaurants are extortionate. Almost everywhere on the lines of railroad a very good native beer can be bought for a *real* the bottle—in the hotels of the City two *reales* are charged. It is a much better and purer article than the beer that is imported from the United States, and that is sold for from two to five times as much as the native brew.

Fees. Better service can be had in Mexico, as in other parts of the world, by paying extra for it. The fees to servants, however, should be small. For some inscrutable reason, a Mexican servant who receives a large fee does his work badly—far more badly than if he had received no fee at all. Waiters at restaurants should not be given more than a *medio* at each meal; chambermen at hotels an occasional *real*. It is customary also to give coachmen a *medio* in addition to their regular fare. As a general rule, governing all but very exceptional cases, no casual fee should exceed a *real*.

Church Visiting. In their own interest, as well as in the interest of abstract decency, visitors to churches should conduct themselves reverently while in such sacred edifices. A respectful stranger very frequently will receive a courteous attention, in being directed where to find what is most beautiful or curious, that assuredly will not be accorded to strangers who are vulgarly noisy or vulgarly frank in their expressions of derision and contempt. Attentions of this sort frequently are volunteered, and are the more welcome because usu-

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ally there is no one to be found in the churches to act as guide. When, by chance, the sacristan happens to be available, he should receive a fee of a *real* for his services. Persons who read Spanish will find their expeditions to churches materially aided by either of the church almanacs—the "Almanaque Católico y Histórico," or the "Almanaque Galvan." These may be bought for a trifle in the bookstores in the Calle del Coliseo Viejo.

III. MEXICAN AND UNITED STATES MONEYS, WEIGHTS AND MEASURES.

Money and Coinage. The relative value of Mexican and American money, being in part determined by the fluctuations of exchange current, cannot be precisely stated. As a rule, the Mexican dollar is quoted at between eighty and ninety cents; usually between eighty-four and eighty-seven. A metric system of coinage was adopted some years ago, and stray five and ten cent pieces occasionally appear in circulation. But in naming prices the old system is in use in all shops, and everywhere among the common people. The half and quarter dollars in common use are never spoken of as pieces of twenty-five or fifty *centavos*, but as *quatro reales* and *dos* (usually sounded *do'*) *reales:* and sometimes by their formal names of *toston* and *peseta*. In ordinary small dealings the unit is the *real:* the price for a thing is *tres* (3) or *diez* (10) or *veinte* (20) *reales*, or whatever number of *reales* it may happen to be. In barterings with fruit or other small dealers *centavos* sometimes are mentioned; out, even with these, prices usually are made in *tlacos*—the smallest coin of the old system, worth 1½ cents. In 1883 nickel coins of one, two, three and five *centavos* were uttered.

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After the "nickel riots" of that year they were withdrawn. In the subjoined table the values of the several coins are expressed in Mexican dollars, *reales*, and *centavos*. The gold coins practically are unknown except as denominations of value:

Onza de oro (gold ounce).	=$16.	Toston (4 reales)....	=50 cts.
Media onza de oro.....	= 8.	Peseta (2 reales)....	=25 cts.
Pistola.....	= 4.	Real.....	=12½ cts.
Escudo de oro.....	= 2.	Medio real.....	= 6¼ cts.
Escudito de oro.....	= 1.	Cuartilla (copper)....	= 3 cts.
Peso (silver).....	= 1.	Tlaco (copper).....	= 1½ cts.

Pending the settlement of the banking question, the more prudent course is to have letters of credit cashed in silver. In making journeys into the interior only silver should be carried, as bank-notes suffer a considerable discount at points at all remote from that of their issue, or are refused.

Measures. While the French metric system of measures has been adopted by the Republic of Mexico it has not come into popular use. In the shops goods are sold by the *vara* (33⅓ inches, nearly) and distances usually are reckoned by the *legua* (approximately 2.6 miles). Lengths less than a *vara* usually are described as fractions of a *vara*, and distances less than a *legua* usually are described as fractions of a *legua*. The old measures are:

Punto.....	= 1/12 linea.....	= 0.0064	inch.
Linea.....	= 1/12 pulgada.....	= 0.0763	"
Dedo.....	= 1/48 vara.....	= 0.687	"
Pulgada.....	= 1/12 pié.....	= 0.916	"
Palmo.....	= ¼ vara.....	= 8.25	inches.
Pié.....	= ⅓ vara.....	=11.	"
Vara.....	= 2 feet, 9.3141 inches, or 2.784 feet.		
Cordel.....	= 50 varas.....	= 137.50	"
Legua.....	= 100 cordels or 5,000 varas = 2,636 miles.		

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The Mexican *vara*, the unit of this system, is about one-fourth of one per cent. longer than that of Burgos, the Castilian standard measure, which was originally known as Solomon's pace—tradition telling that it is the length of the pace, or stride, taken by King Solomon in measuring off the site of the temple at Jerusalem.

In square measure the *vara* also is the unit. An approximate reduction of *varas* into acres may be made by dividing the number of *varas* by 5,646, rejecting the fractions. A *legua* of land, known also—because of its use for cattle-raising—as a *sitio de ganada mayor*, is a plot 5,000×5,000 *varas* square, and contains, approximately, 4,400 acres. An *hacienda*, strictly, is a plot 5,000 × 25,000 *varas* square, containing, approximately, 22,000 acres. A *fanega* is a plot 276 × 184 *varas* square, containing, approximately, 8½ acres: it derives its name from the *fanega* (nearly 2 bushels), the measure of grain necessary for its sowing.

Weights. All heavy weights are estimated in *arrobas* (25 pounds), *quintals* (100 pounds), and *cargas* (300 pounds). A *fanega* also has the weight value of 140 pounds. The smaller divisions of the scale are: the *ochavo*, one-eighth of an ounce; the *onza*, ounce; the *marco*, half pound; the *libra*, pound.

Kilomètres and Miles. The metric system, being adopted officially, is used in official documents—though usually in conjunction with the old system. The only approach to popular use made of it is the custom of the railway companies to give upon their time-tables distances in kilomètres. In view of this custom, the following table sometimes will be found convenient in approximating distances in kilomètres and in miles. A mètre is, exactly, 39.37079 inches. For purposes of ap-

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proximate estimate it may be considered a yard and a tenth. A kilomètre is, exactly, 0.62138 of a mile. For purposes of approximate estimate it may be considered five-eighths of a mile; upon which basis this table is prepared.

Kilomètres.	Miles.	Kilomètres.	Miles.	Kilomètres.	Miles.
1	⅝	10	6¼	100	62
2	1¼	20	12⅜	200	124
3	1⅞	30	19	300	186
4	2½	40	25	400	249
5	3	50	31	500	311
6	3¾	60	37	600	373
7	4⅜	70	43½	700	435
8	5	80	50	800	497
9	5⅝	90	56	900	559

IV. THE CITY OF MEXICO.

Baggage Express. An agent of the Express Central usually boards incoming trains at a short distance out from the Buena Vista station, and gives, in return for through baggage checks, the company's checks for city delivery. Although there is a regular tariff for this service, it is the part of prudence to arrive at a clear understanding, before the checks are exchanged, as to precisely what the cost of delivery will be. This functionary also will require the key of the piece to be delivered, or, if several pieces are to be delivered, the key of any one piece in the lot, in order that the form of a custom house examination may be gone through with. The key may be given confidently, as the express company is responsible for the contents of the piece.

Hotels. In comparison with even second-class New

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York hotels, the best hotels of Mexico make a poor showing. They are meagrely furnished; their service is poor; their prices are high. In many of them the bath that the arriving traveller wants immediately cannot be obtained, and even in those which possess bathing establishments the baths are on the ground floor. To compass a pitcher of hot water in one's own room requires the outlay of a vast amount of vital energy and a fee to the chamberman of at least one *real*. Very fair service, and clean, comfortable rooms, will be found in the Hotel del Café Anglais, at the corner of the Calles Coliseo and Coliseo Viejo; but this situation is decidedly noisy. In the Calle del Cinco de Mayo, an airy, handsome, quiet street, good rooms and passably good service can be had in the Hotel Comonfort or Hotel Gillow, both quiet little hotels. Good rooms and passable service can be had also in the Hotel San Carlos, at the corner of the Calles San Francisco and Coliseo Viejo, quite the heart of the town, and a place from which the stir and bustle and frequent military parades on the Calle de San Francisco may be seen to advantage. The Hotel Yturbide, the largest hotel in the city, also fronts on San Francisco. If this hotel is selected, the traveller should ask for one of the new rooms, opening on the Calle de Gante; for these, while they do not command a view of anything in particular, are large, airy and clean. All of these hotels, excepting the Comonfort, have restaurants attached to them. The Comonfort is directly across the street from the restaurant of the Gillow. At all the hotels a considerable reduction in price can be had by hiring a room or rooms for a period of fifteen days or a month. To obtain this reduction the bargain must be made clearly in advance.

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Restaurants. Food and lodging are distinct parts of the Mexican hotel system, though by an especial agreement they can be combined. Having lodgings in one hotel does not interfere in any way with getting meals at the restaurant belonging to another. At all the restaurants a table d'hôte is served twice daily—between 12 M. and 3 P.M. for breakfast, and between 6 and 8 P.M. for dinner, these hours not being very rigidly observed. The first breakfast, coffee and bread, is served from 7 A.M., and to get it at an earlier hour very emphatic orders must be given over night. In lieu of bread and coffee, however, a substantial breakfast can be obtained by special order. At the Café Anglais, where providing for American wants is made rather a specialty, the solid breakfast can be obtained with comparatively little friction; and regular boarders at this place can arrange to take their light meal, bread and coffee or bread and soup, in the middle of the day, and thus obtain their heavy breakfast without extra charge. The Café Anglais provides quite as good food as will be found at any of the *tables d'hôte*, and its prices (1 *real* for first breakfast, 5 *reales* for second breakfast, 5 *reales* for dinner; or $30, Mexican money, a month) are decidedly lower than those of any of the first-class restaurants. As compared with the handsome rooms of the restaurant of the Hotel Yturbide, or the Restaurant Concordia, at either of which the charges for meals are from a dollar upward, the quarters of the Café Anglais are not brilliant, though its table service and linen are admirably clean. The Concordia, at the corner of the Second Plateros and San José el Real, is a very fair restaurant, where a reasonably good dinner, reasonably well served, can be ordered either in the public room or in a private apart-

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ment. It is especially celebrated for its pastry and ices. Its prices, relatively, are high. The *tivolis*, or garden restaurants, in the suburb of San Cosme and at La Castañeda—on the tramway to Tacubaya—are peculiarly pleasant institutions of Mexico. Excellent breakfasts are served—at from $2 a cover upward—in rustic bowers or closed cabinets standing in charming gardens. For a breakfast with ladies the tivoli of San Cosme probably will be found most satisfactory—though ladies also may be taken to the Eliséo and La Castañeda. At all the restaurants the charges for wines and malt liquors are extortionate. Both as a sanitary measure and as a measure of economy travellers will do well to drink *pulque*.

Lodgings. So far as saving money is concerned, there is little to be gained by hiring private lodgings, unless they are required for a term of several months. The charges for furnished rooms, in desirable parts of the town, are but little less than the monthly charges of the hotels; and while unfurnished rooms can be had at comparatively low rates, the cost of furnishing them is exorbitant when judged by an American standard. Persons intending to pass a whole winter in Mexico, however, can effect a considerable saving by hiring unfurnished rooms and furnishing them, even at a heavy outlay; for unfurnished rooms rent for less than half the cost of furnished rooms, and furniture usually can be disposed of at no great loss. Should rooms be hired, either furnished or unfurnished, much caution should be exercised. Many houses in Mexico that to a foreigner will seem absolutely respectable will prove to be by no means desirable places of abode.

Boarding-houses. The equivalent of the American boarding-house is the *casa de huespedes*. There are many

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of these in the City of Mexico, many of them very comfortable, and, relatively, moderate in their charges. For an American, however, the cooking is likely to prove a decided drawback upon the otherwise obvious merits of these establishments.

Baths. Of the many clean and well-ordered baths in the city, the most conveniently situated—for the use of residents of any of the central hotels—are the *Baños del Factor* in the Calle del Factor; the *Baños de Vergara*, in the Calle de Vergara, and the baths in the Yturbide Hotel. The street cars of the Circuito de Baños run direct to excellent baths near the Paseo de la Reforma. Passengers on these cars can buy bath tickets from the conductors, in which case the ride to the bath is free. It is perfectly proper for ladies to go to any of the baths here named.

Servants. A good Mexican servant is a very good article of servant indeed—and is about as rare as a good servant of any other nationality. Men servants can be hired for from $12 to $20 (Mexican money) a month; $15 a month being fair average wages. Women servants—much more difficult to procure—are paid a little less. In hiring servants, references must be insisted upon, and must be verified.

Interpreters. An interpreter and guide (who should not be paid more than $2 a day) usually can be procured through the proprietor of any of the hotels.

Libraries. The Biblioteca Nacional (which see) is a free library, open daily, feast-days excepted, from 10 A.M. to 5 P.M. The Biblioteca de Betlemitas (which see) also is a free library, open daily from 9 A.M. to 1 P.M., and (feast days excepted), from 3 to 7 P.M. In the Third San Francisco (Profesa) there is an excellent French circulating library, in which also are a few ancient Eng-

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lish novels. In the Callejon of Santa Clara are two Spanish circulating libraries.

Stationery. It is well to take an ample provision of stationery to Mexico, the cost of paper of all sorts being very high in the Republic. Tolerably good stationery may be bought in the *papeleria* opposite to the church of the Profesa in the Third San Francisco.

Newspapers. The only daily paper published in English in the city is the *Two Republics*. This will be found serviceable in its presentment of current railway time-tables and official directory, as well as in its hints of Mexican and general news. *The Mexican Financier*, a weekly publication in Spanish and English, deals broadly with national and international subjects—mainly from the standpoint of commerce—and gives a clear presentment of the general drift of Mexican affairs. Its especial mission is the fostering of international commerce and the development of the resources of the Republic. As its circulation is among Mexican merchants and manufacturers it has done much toward introducing American machinery and methods into Mexico, and toward securing to the United States a very profitable Mexican trade. *El Diario Oficial*, the official daily organ of the Federal Government, publishes a monthly summary of events in English that will be found of much interest. *Le Trait d' Union* is a daily published in French. A number of daily, weekly, and monthly journals are published in Spanish. Indeed, in proportion to its population, the City of Mexico has almost as many newspapers as New York. A new and very important departure in Mexican journalism is the publication of little four-page newspapers, about six by eight inches square, which are sold for a *centavo* and which circulate largely among the low-

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er classes—as the water-carriers and street porters. That men of this class are supporting newspapers is a fact full of significance for the future of the Republic.

Postal Regulations. By the recent change in the postal laws of Mexico (made effective September 15, 1885), letter rates to the United States and Canada have been reduced to five cents for each half ounce or fraction thereof. The same rate is in force to Cuba and European countries in the Postal Union for letters sent by the steamers of the Compañía Trasatlántica Mexicana, or, to Cuba, by the steamers of the Alexandre Line. (Letters to go by these lines must be so indorsed.) For Europe, excepting as above, the Postal Union rate is ten cents for each half ounce or fraction thereof. The rates on printed matter, subject to like limitations, are one cent per ounce and three-quarters, or fraction thereof, to the United States, Canada, Cuba, and Europe; and two cents, excepting by the lines named. The limit of weight for printed matter is 4.4 pounds (2 kilogrammes). Letters and packages may be registered on payment of a fee of ten cents. The rate on letters for points within the Republic of Mexico is ten cents for each half ounce or fraction thereof.

There is a delivery by carriers in the City of Mexico, and letters directed to any hotel will be promptly received. If directed simply to the City of Mexico they must be called for at the general post office (in northern wing of the Palacio Nacional, fronting on the Calle del Arzobispado). Within an hour or two after the arrival of the mails, lists of all letters received are hung out in front of the general delivery windows, in the rear of the main court, opposite the entrance. Each list is dated, and each letter is numbered. In applying for a letter it

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is necessary to give the date of the list and the number of the letter. To avoid unnecessary complications with the Spanish tongue, an effective plan is to write these necessary facts, together with the name of the inquirer, upon a card and hand the card to the mail clerk. In addition to the daily lists, several of which hang together, with the latest outermost, there are lists of letters remaining unclaimed at the end of each month. The lists are arranged alphabetically, but as a measure of precaution it is well to go through the entire list of each day. Similar rules of delivery obtain at all Mexican post-offices. In the small post-offices of the interior the section "E" in the list always should be examined, as the suffix "Esq." not infrequently is converted into a proper name. To insure prompt despatch of letters for the United States from the City of Mexico, they should be mailed in the general post office before 5 P.M.

Telegraph Offices. Cable to the United States and Europe, via Galveston, corner Second San Francisco and Santa Clara. Overland to the United States, and thence to Europe, office of the Mexican Central Railway, First San Francisco (Plazuela de Guardiola). For points on the southern division of the Mexican National Railway, Calle Cadena, No. 12, entrance on the Jardin del Colegio de Niñas. For points on Interoceanic (Morelos, Irolo) Railway, Calle de San Agustin, No. 14. For points on the Vera Cruz Railway, Guardiola, No. 11. Government Telegraph office, lines to all important points in the Republic, Callejon de Espíritu Santo, No. 5.

Railway Stations. Mexican Central, Buena Vista; Vera Cruz Railway, Buena Vista; Mexican National, Colónia; Interoceanic San Lázaro and Peralvillo.

Railway Offices. Mexican Central, Buena Vista

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(ticket office in First San Francisco: Plazuela de Guardiola); Vera Cruz, Buena Vista; Mexican National, Calle de Cadena, No. 12 (ticket office in First San Francisco); Interoceanic, Calle de San Agustin, No. 14.

Diligence Lines. Office in the rear of the Hotel Yturbide (First Calle de Independencia).

Express Offices. Wells, Fargo & Co., and Central (local), Calle de Santa Isabel, No. 9½.

Cargadores (porters). At all the street corners in the central portion of the city porters will be found who for a small sum will carry luggage or other matter from one part of the city to another. As a class they are renowned for their trustworthiness.

Hackney Coaches. There are four classes of hackney coaches, commanding four rates of fare: White flag, 50 cents the hour or trip; Red flag, 75 cents the hour or trip; Blue flag, $1 the hour or trip; Green flag, $1.50 the hour or trip. These prices hold good between 6 A.M. and 9 P.M., before and after which hours the prices are doubled. The prices are doubled also on feast days. The white flag coaches are very dirty and are to be shunned. The red flag coaches are quite as good as the average of hackney coaches in New York. The green and blue flag coaches—between which there is no appreciable difference—are as good as hackney coaches can be. Each coachman is compelled to carry, and to show upon demand, his tariff of charges. If any difficulty arises in regard to fares it usually can be settled by an appeal to a policeman; and policemen, by a miracle that only the municipal governments of Mexico can work, usually are available when an appeal is to be made to them. Should the policeman prove unequal to the situation, an equitable adjustment always can be secured

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by driving to the office of the General Manager, on the south side of the Plaza Mayor.

Saddle-Horses. There are several good livery stables in the City of Mexico from which saddle-horses can be obtained. The usual rate is about $3 for a morning's ride.

Boats. See Viga Canal.

Street Railways. By a judicious use of the many street railways in the city it is possible to go to or from almost any desired point. On the narrow-guage lines the fare is a *medio* (six and a quarter cents), and the passenger is entitled to a transfer ticket that is good on the day of issue. On the broad-gauge lines the first-class fare is a *medio* to any point within the barriers. On all the broad-guage lines first, and second-class cars are run.

Suburban Tramways. These lines are admirably managed; the service is punctual, the running time excellent, and the first-class cars clean.

San Angel (via Chapultepec, Tacubaya, and Mixcoac). Cars leave the Plaza Mayor (west side) and San Angel simultaneously, at 6 A.M., and leave every 80 minutes afterward, except on Sundays, when they leave every 40 minutes. Fare, first class, 25 cents; second class, 12½ cents.

Atzcapotzalco (via Popotla—the village in which is the Noche Triste tree—and Tacuba). Cars leave west side of the Plaza Mayor and Atzcapotzalco simultaneously, at 6 A.M., and every hour afterward until 8 P.M. Fare, first class, 12½ cents; second class, 6¼ cents.

Tlalpam (via San Mateo, where connection is made for Churubusco, Coyoacan, the Pedregal, and San Angel). Cars leave south side of the Plaza Mayor and Tlalpam simultaneously, at 6, 7.30, 9, 10.30 A.M., 12 M., and 2, 3.30,

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5, and 6.30 in the afternoon. Fare, first class, 31 cents; second class, 18 cents. Fare to San Mateo, first class, 18 cents. To Coyoacan, 25 cents. To San Angel, 31 cents.

Guadalupe. Cars leave north side of the Plaza Mayor at 5 A.M., and run every half hour till 1.30 P.M., and at the same interval from 2.45 P.M. to 7.45 P.M. Cars leave Guadalupe every half hour from 5.15 A.M. to 1.45 P.M., and at the same interval from 2.30 to 8.30 P.M. Fare, first class, 12½ cents; second class, 6¼ cents.

Tacubaya (via Chapultepec, whence a branch line leads to the cemetery of Dolores and near to Molino del Rey). Cars leave the west side of the Plaza Mayor every twenty minutes from 5.20 A.M., to 6 P.M. and every half hour thereafter to 9 P.M.; leave Tacubaya every twenty minutes from 6.10 A.M. to 6.30 P.M., and every half hour thereafter to 9 P.M. Fare, first class, 12½ cents; second class, 6¼ cents.

Mexican Government Officials. The offices of the several officers of the Mexican Government named below are in the Palacio Nacional, on the east side of the Plaza Mayor.

President of the Republic: General Porfirio Diaz. Audiences from 3 P.M. to 6 P.M. daily (Wednesdays excepted). Persons intending to call on the President should leave their cards with the Adjutant at the Palace.

Secretary of the Interior: Manuel Romero Rubio. Office hours from 6 P.M. to 8 P.M.

Secretary of the Treasury: Manuel Dublan. Office hours 9 A.M. to 1 P.M., and from 3 P.M. to 6 P.M.

Secretary for Foreign Affairs: Ignacio M. Mariscal. Office hours from 9 A.M. till 1 P.M., and from 3 P.M. to 6 P.M.

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Minister of Justice and Public Instruction: Joaquin Baranda. Office hours 7 A.M. to 2 P.M.

Secretary of War and Marine: General Pedro Hinojosa. Office hours from 7 A.M. to 2 P.M.

Secretary of Public Works, Colonization, Industry, and Commerce (Ministerio de Fomento): General Carlos Pacheco. Office hours 7 A.M. to 2 P.M. Fernandez Leal is Subsecretary.

Presentation to Government Officials. Although any person may call, during the hours specified, upon any of the officials named above, a more seemly mode of procedure for American citizens is to be presented in form by the American Minister. In the case of any American of good standing, and coming properly accredited, no difficulty will intervene in the way of the presentation.

Foreign Legations. Nearly all of the great, and several of the minor, powers maintain diplomatic representatives in the City of Mexico.

The United States: Minister Plenipotentiary and Envoy Extraordinary, the Hon. Henry R. Jackson. Secretary of Legation, Joseph L. Morgan. Office of the Legation and residence of the Minister, Avenida Humboldt (late residence of President Diaz).

Consul-General, James W. Porch (appointed December, 1885).

Great Britain: Minister Plenipotentiary and Envoy Extraordinary, Sir Spencer St. John (absent on leave). Chargé d'Affaires, G. F. B. Jenner. Office of the Legation, Calle de San Diego, No. 4.

Consul-General, Lionel Carden, Calle de San Diego, No. 4.

Germany: Minister Resident, Baron von Waecker Gotter, Jardin de Buena Vista, No. 2.

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Consul, Pablo Kosidowsky, Capuchinas, No. 7.

France: Secretary, Count René Gaston de la Marlière, Avenida Juarez and Calle de Ex-Acordada.

Spain: Minister Plenipotentiary and Envoy Extraordinary, Don Guillermo Crespo. Jardin de Buena Vista.

Italy: Minister Resident, Com. G. B. Viviani, Portillo de San Diego, No. 2.

Belgium: Minister Resident, Baron Frederic Delman, Rivera de Sta Maria, Fourth Calle de Narranjo, No. 4.

Costa Rica: Minister Resident, Don Manuel A. Campero, First Calle de San Francisco.

Guatemala and Honduras: Minister Plenipotentiary and Envoy Extraordinary, Don Manuel Dardon, Calle de Rosales.

Protestant Churches. Including the several mission churches (in which services are held in Spanish) there are ten Protestant churches in the City of Mexico. Services in English are held as follows:

Episcopal. Christ Church, Calle de Gante, No. 3. Every Sunday, at 11 A.M.

Methodist Episcopal. Trinity Church, Calle de Gante, No. 5. Rev. John W. Butler, Pastor. Preaching every Sunday at 10.15 A.M. Prayer meeting every Friday at 7.30 P.M. Sunday-school, 9.15 A.M.

Union Protestant Congregation. Calle de San Juan de Letran, No. 12. Service every Sunday at 10.30 A.M. Prayer meeting every Friday at 7.30 P.M. Sunday-school and Bible class every Sunday from 9.15 to 10.15 A.M.

Church of Jesus in Mexico (see Church of San Francisco). Services, usually in Spanish, every Sunday.

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V. STREETS OF THE CITY OF MEXICO.

Street Nomenclature. Strangers are not a little confused by the custom that obtains of giving, in most cases, a separate name to each block, and of speaking of each block as a separate street (or, when a street has the same name for several consecutive blocks, of distinguishing these blocks as first, second, third, and so on); and of numbering the houses in each block separately. As this illogical arrangement makes a specific address by street and number of very little use to a stranger, the following list of streets—arranged alphabetically, with reference by letter to the section of the accompanying map in which each street will be found—is a necessary portion of the present work. The abbreviation pte., prefixed to the names of many of the streets, signifies *puente* (bridge), and refers to the fact that at one time there was within the block so named a bridge crossing a canal. The other abbreviations used in the following list are: cte. for cuadrante; cer. for cerrado; cn. for callejon; plaz. for plaza or plazuela; calz. for calzada; rinc. for rinconada; av. for avenida; esp. for espalda; est. for estampa. The many sacred names given to streets are derived, as a rule, from the names of churches or convents which stood, or are still standing, upon the streets to which their titles by a perfectly natural process have been conveyed. The honest objection on the part of many Protestants to these names must be lessened by supplying the implied qualification that every Mexican very well understands. The street of the Holy Ghost is the street of the Church of the Holy Ghost—and the abbreviation

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is used in much the same way that the name Trinity Buildings is used in New York.

Aduana pte V
Aguila.....J, K
Agustin..... V
Alameda I
Alamedita ..... P
Alamo..... A
Alconedo ..... R
Alegría..... O
Alfaro.....T, V
Alhóndiga..... O
Altuna..... J
Alvarado pte..... G
Amargura.....J, L
Amor de Dios..... O
Ancha..... R
Andalicio..... O
Angel.....T, V
Antonio cn..... R
Apartado L
Aranda cn ..... T
Arbol cn..... V
Arbol plaz..... V
Arcos de Belen.....R, S
Arco de San Agustin.... V
Armando cn..... N
Arquitectos ..... F
Arsinas..... L
Arteaga C
Artes .....Q, R
Ave Maria ..... O
Ave Maria cn..... V
Ave Maria plaz..... O
Ayuntamiento..... R
Aztecas..... E
Arzobispado ..... M

Bajos de Porta Cœli.M, V
Bajos de S. Agustin V
Balvanera V
Balvanera, est. de .....M, V
Balvanera, rejas de..... M
Balderas..... I
Basilisco cn..... J
Beata ..... N
Belen, Arcos de.....R, S
Belen plaz..... S
Berdeja ..... J
Berdeja cn..... J
Betlemitas cn..... K
Bilboa cn..... M
Blanco pte..... E
Blanquillo pte X
Bosque..... R
Bucareli, Paseo de ..... R
Buena Muerte..... V
Buena Vista plaz..... G

Cabezas cn..... W
Cacahuatal X
Cacahuatal calz..... Y
Cadena..... O
Cadena..... K
Caler..... T
Callejuela cn..... M
Calvario..... I
Calzada de Cacahuatal .. Y
Calzada de Campo Florido..... U
Calzada de Chapultepec. S
Calzada de la Escuela de Artes..... A
Calzada de Guadalupe . E
Calzada de la Hacienda de la Teja ..... Q
Calzada de Invatidos.... F
Calzada de la Penitenciaría..... R
Calzada de la Piedad.... S
Calzada del Rancho de Casa Blanco ..... Q
Calzada de S. Antonio Abad..... W

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Calzada de Sta. Maria.. J
Calzada de San Rafael.. F
Calzada de San Cosme.. F
Camarones cn..... T
Camelia .....A, C
Camilito..... J
Campo Florido calz..... U
Candelaria plaz..... R
Candelaria plaz..... P
Candelarita cn ..... R
Cañeria de S. Cosme.... F
Canoa..... K
Cantaritos..... N
Capuchinas ..... M
Carbajal..... E
Carmen pte L
Carretones cn X
Carretones pte ..... W
Carrizo cn .....J, D
Casa Blanca..... F
Cazuela cn ..... M
Cedaceros cn. (2) ..... U
Ciprés..... F
Cerbatana..... L
Cerca de S. Domingo... L
Cerca de S. Lorenzo.... J
Cerrada..... C
Cerrada de Jesus V
Cerrada de Necatitlan... W
Cerrada del Parque de la Moneda.....M, O
Cerrada S. Miguel..... V
Cerrada Sta. Teresa..... M
Chapultepec calz ..... S
Chaneque..... X
Chapitel de Monserrate.. V
Chavarria..... O
Chiconautla..... L
Chinampa rinc ..... W
Chinampa cn..... H
Chiquihuiteras ..... T
Chiquis..... O
Chirivitos pte..... E
Chopo..... A
Ciegos..... X
Cinco de Mayo av ..... K
Cincuenta Siete (57).... K
Clérigo pte..... D
Cocheras..... L
Coconepan..... Z
Colegio de Niñas ..... K
Colegio de Niñas plaz... K
Colegio de San Juan Letran ..... K
Colegio de las Inditas... N
Coliseo..... K
Coliseo Viejo..... K
Colon..... I
Colonia de los Arquitectos..... F
Consuelo cn.....O, X
Colorado pte X
Comonfort pte..... D
Compuerta de S. Tomás. X
Concepcion ..... E
Concepcion plaz..... J
Concordia plaz L
Condesa cn .... K
Corazon de Jesus..... V
Corchero V
Cordobanes..... M
Corona C
Corpus Cristi.....J, K
Correo Mayor pte..... M
Costado de Ex-Acordada. I
Coyote ..... N
Cruces cn .....O, X
Cruz Verde X
Cuadrante de Sta. Catarina Mártir..... L
Cuadrante de S. Miguel. V
Cuadrante de S. Sebastian. ..... N
Cuadrante de Soledad de Sta. Cruz..... P
Cuajomulco cn..... I
Cuca C
Cuevas X
Cuervo pte .....L, N
Curtidores pte X

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Damas..... T
Damas cn.....K, T
Danza cn..... X
Dálias..... F
Degollado av..... C
Degollado cn..... C
Degollado plaz..... I
Delicias.....R, T
Diablo cn ..... U
Dieguito cn..... Y
Dolores ..... K
Dolores cn..... J
Donato Guerra..... R
Donceles ..... M
Don Juan Manuel..... V
Don Toribio..... T
Don Toribio cn..... T

Eliotrope..... A
Embarcaderos..... X
Empedradillo..... M
Encarnacion L
Escalerillas ..... M
Esclavo ..... K
Escobillería..... O
Escretoria cn..... L
Escobedo C
Escondida..... T
Escuela de Artes calz... A
Espalda de Jesus María. O
Espalda de S. Diego.... I
Espalda de San Juan de Dios I
Espalda de San Lorenzo. J
Espalda de la Merced... O
Espalda de la Misericordia ..... J
Espalda de Sta. Teresa..O, N
Espantados cn ..... R
Espíritu Santo ..... K
Espíritu Santo pte..... K
Esquiveles Comonfort pte ..... D
Estacas..... N
Estampa de Balvanera .M, V
Estampa de la Merced.. X
Estampa de Regina..... T
Estanco de las Mujeres .....E, J, L
Estanco de los Hombres. J, L
Estanquillo cn ..... E
Ex-Acordada, costado de. I

Factor ..... K
Ferrocarril cn..... D
Fierro pte..... X
Flamencos..... M
Flores, Portal de las.... M
Florida ..... N
Fernando cn .....V, X
Fresno ..... A

Gachupines cn..... J
Gallos cn..... V
Gallos..... X
Gallos pte..... K
Gante ..... K
Garrapata V
Garavito pte..... Z
Garavito cn..... Z
Garita..... E
Garita de Juarez..... G
Garita del Niño Perdido. U
Garita de Nonoalco..... A
Garita de Peralvillo .... E
Garita de San Cosme... F
Garita de San Lázaro... H
Garita de Vallejo..... B
Garrote I
Gerónimo V
Giron cn L
Golosas cn..... L
Gomez Parias ..... H
Grocolitos cn..... H
Groso cn X
Guadalupe..... R
Guadalupe calz..... E
Guardiola plaz..... K
Guerras pte..... J

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Guerrero av .....C, G
Guerrero, Jardin ..... G
Guerrero pte..... Z

Hacienda de la Teja
calz ..... Q
Hidalgo C
Higuera X
Hombres Illustres av. G, I, L
Hospicio del Amor de Dios ..... O
Hospicio de Pobres..... I
Hospicio de S. Nicolas.. O
Hospital de Jesus..... V
Hospital Real..... T
Huacalco I
Humboldt av .....C, H, R

Ignacio..... T
Ildefonso..... L
Independencia..... K
Inditas, Colegio de..... N
Indio Triste ..... M
Industria..... F
Invatidos calz..... F
Isabel, Sta..... K
Isabel, Sta. cn..... K
Iturbide.....I, G

Jardin de San Francisco..... K
Jardin Guerrero..... G
Jardin Lopez ..... J
Jardin, Plazuela de..... J
Jardin del Zócalo..... M
Jazmin ..... A
Jesus V
Jesus cer V
Jesus pte..... V
Jesus plaz..... V
Jesus, Hospital de..... V
Jesus María..... O
Jesus María esp..... O
Jesus María pte ..... O
José de Gracia..... V

Joya V
Juan Carbonero pte..... K
Juan Carbonero plaz....J, H
Juanico cn..... N
Juan J. Baz ..... R
Juan J. Baz plaz X
Juarez..... C
Juarez, Garita de..... G
Jurado X
Junio 21..... D

Ladrillera..... Z
Laga..... J
Lagartijas ..... N
Lagunilla cn..... J
Lecheras cn..... O
Lecumberri cn ..... N
Leguísamo..... L
Leña pte ..... O
Lerdo ..... M
Lerdo av .....C, H
Limon cn..... O
Lopez..... K
Lopez cn X
Lopez, Jardin de..... J
Loreto plaz..... N
Luna ..... D

Machincuepa..... O
Madrid plaz I
Magnolia .....F, G, H
Magueyitos cn ..... H
Manco cn.....T, U
Manito X
Manrique..... K
Manzanares cn ..... O
Maravillas..... O
Mariscala pte ..... K
Marquezote..... O
Matadero..... W
Mayo 15..... D
Medinas..... L
Meleros ..... M
Mercaderes, Portal de .. M
Mercado..... D

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Mercado plaz ..... A
Merced..... O
Merced, esp. de. ..... O
Merced, est. de X
Merced, Puerta falsa de.. X
Merced pte ..... O
Mesones..... T, V
Migueles ..... V, X
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Miguelito cn..... O
Mil Maravillas cn..... R
Mina..... G, H
Mirador de la Alameda.. K
Mirto ..... F
Misericordia ..... J
Misericordia, esp. de .... J
Misericordia pte..... J
Mixcalco..... O
Mixcalco plaz ..... O
Moctezuma av ..... G, H
Moneda ..... M
Monserrate, Chapitel de. V
Molino pte..... Y
Monstruo..... N
Montealegre ..... M
Monte Pio Viejo..... L, N
Monterilla..... M, V
Montero plaz ..... J
Monton X
Monton cn..... X
Moras..... L
Morelos plaz..... I
Moscas ..... O
Mosqueta..... F, G, H
Muerto cn L
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Muñoz X

Nahuatlato X
Naranjo cn..... A
Nava cn ..... U
Necatitlan ..... V, W
Necatitlan cer..... W
Niño Perdido, or Piedad. U
Niño Perdido, Garita de. U
Nonoalco, Garita de .... A
Nopalito..... D
Nopalito cn ..... E
Norma cn..... I
Norte ..... F
Nueva..... I
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Ocampo ..... M, V
Ocampo C
Olivido cn X
Olivo (2)..... A
Olivo cn..... V, X
Olla cn..... M
Olmedo ..... V, X
Olmo ..... A
Organo cn ..... D
Ortega ..... T

Pacheco X
Pacheco cn X
Pacheco plaz..... O, X
Pachito X
Padre Lecuona cn..... L
Paja V
Pajaritos cn..... T, U
Palma..... M
Palma..... X
Palma cn X
Palma esp ..... Z
Palma plaz X
Palomares plaz..... X
Pane..... R
Panetas ..... T
Panteon..... X
Papas cn ..... J
Parados L
Parque del Conde V
Parque de la Moneda cer. O
Paseo Nuevo ..... R
Paseo de Bucareli.... G, R, S
Paseo de la Reforma.. Q, R, G
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Patoni..... G, I

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Paz ..... F
Pelota cn..... I
Penitenciaría calz .....R, G
Peralvillo..... E
Peralvillo, Garita de.... E
Perpetua L
Peredo pte..... T
Pescadi..... R
Piedad, or Niño Perdido. U
Piedad calz..... S
Pila Azul cn..... O
Pila de la Habana..... J
Pila Seca..... J
Pino ..... F
Pinto cn..... I
Pipis pte ..... Y
Plantados..... N
Plateros..... M
Polilla cn..... T
Porta Cœli..... M
Porta Cœli, bajos de....M, V
Portal del Coliseo Viejo. K
Portal de las Flores..... M
Portal de Mercaderes... M
Portal de Prado (Tecpan de San Juan)..... T
Portal de Refugio..... M
Portal de Sto. Domingo. L
Portal de Tejada..... T
Portal de Tlapaleros.... M
Portillo de San Diego... I
Potrero de San Agustin..... Z
Pradera ..... Z
Pradito ..... H
Prado, Portal de (Tecpan de San Juan)..... T
Prima..... R
Profesa (3rd S. Francisco)..... K
Progreso..... K
Progreso cn ..... K
Providencia..... R
Pueblita.....B, C
Puente del Molino plaz. X
Puentecito cn..... E
Puerta Falsa de S. Andres ..... K
Puerta Falsa de S. Domingo.....J, L
Puerta Falsa de la Merced X
Puesto Nuevo..... X
Puesto Nuevo cn..... X
Pulqueria de Celaya.... L
Pulqueria de Palacio ... O
Pulqueria de Palacio cn. O

Quebrado pte..... T
Quemada..... X
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Rábano plaz ..... U
Ralono del Obispo cn... J
Rancho de Casa Blanco calz..... Q
Rastro V
Rastro plaz..... W
Ratas ..... T
Ratas cn..... X
Real de Sta Ana..... E
Real de Santiago..... D
Rebeldes ..... T
Recabado cn..... I
Recogidas .....W, V
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Reforma, Paseo de la.Q, R, S
Refugio ..... M
Regina..... T
Regina plaz..... T
Rejas de la Balvanera... M
Rejas de la Concepcion .J, K
Rejas de S. Gerónimo... V
Relama cn..... V
Reloj .....E, L
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Risco plaz.....V, W
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Rivera de San Cosme... F
Robles ..... P
Roldan ..... O
Rosa ..... A
Rosales ..... G
Rosario pte..... P

Sabino..... A
Salitreria cn..... T
Salto del Agua.....T, U
Salsipuedes cn..... K
San Agustin, Arco de... V
San Agustin, bajos de .. V
San Agustin, Potrero de Z
San Agustin, Tercer Orden de .....T, V
Santa Ana pte..... E
Santa Ana plaz..... E
San Andres..... K
San Andres, Puerta falsa de ..... K
San Antonio Abad .....W, Y
San Antonio Abad pte..W, Y
San Antonio Abad calz.. W
San Antonio Tomatlan . U
Santa Barbara..... D
Santa Barbara cn.(2)....I, X
San Bernardo..... M
Santa Catalina de Sena. L
Santa Catarina.....E, L
Santa Catarina cte..... L
Santa Clara..... K
Santa Clara cn..... K
San Camilo..... X
San Cosme calz ..... F
San Cosme, Cañeria de.. F
San Cosme, Garita de... F
San Cosme, Rivera de... F
Santa Cruz plaz ..... O
Santa Cruz Acatlan plaz. W
San Diego..... I
San Diego esp..... I
San Diego, Portillo de.. I
San Diego rinc..... I
San Dieguito ..... Z

San Dimas, or Venero, pte V
Santo Domingo ..... M
Santo Domingo, cerca de L
Santo Domingo, Portal de L
Santo Domingo, Puerta falsa de.....J, L
Santo Domingo plaz.... L
Santo Domingo, Sepulcros de..... L
Santa Escuela cn..... P
Santa Efigenia cn ..... O
San Felipe de Jesus V
San Felipe Neri..... T
San Fernando plaz ..... G
San Francisco..... K
San Francisco pte ..... K
San Francisco, Jardin de K
Santa Gertrudis cn V
San Gerónimo ..... P
San Hipólito..... I
San Hipólito cn..... I
Santa Inés .....M, O
Santa Isabel..... K
Santa Isabel cn ..... K
Santiago ..... E
Santiago plaz ..... D
Santiago, Real de ..... D
Santiaguito pte. (2) ....D, X
San José de Gracia ..... T
San José el Real..... K
San Juan..... T
San Juan de Dios I
San Juan de Dios esp... I
San Juan de Letran..... K
San J. de Nepomuceno cn H
San Juanico cn..... N
San Lázaro pte..... O
San Lázaro, Garita de... P
San Lorenzo..... J
San Lorenzo, cerca de .. J
San Lorenzo, esp..... J
Santa Maria calz ..... J
Santa Maria pte..... J
Santa Maria rinc..... J

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Santa Maria cn..... H
Santa Maria plaz ..... H
Santa Maria de la Rivera. F
San Miguel V
San Miguel cer..... V
San Miguel cte..... V
San Nicolás, Hospicio de. O
San Pablo pte..... X
San Pablo plaz..... X
San Pedro y S. Pablo...L, M
San Rafael calz ..... F
San Ramon X
San Salvador el Seco.... U
San Salvador el Seco plaz U
San Salvador el Verde plaz..... W
San Sebastian L
San Sebastian cte..... N
San Sebastian plaz..... N
San Sebastian pte ..... N
San Simon de Rojas cn.. O
Santa Teresa..... M
Santa Teresa cer..... M
Santa Teresa esp .....O, N
Santo Tomas..... X
Santo Tomas, Compuerta de X
Santo Tomas plaz X
Santa Vera Cruz cn..... I
Santa Ysabel..... K
Santa Ysabel cn ..... K
Santísima..... O
Santísima pte. (2).....O, T
Santísima plaz ..... O
Sapo ..... R
Sepulcros de S. Domingo L
Seminario ..... M
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Soledad cte..... P
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Sombreros cn..... I
Solis cn ..... O
Soto.....H, I
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Sur..... F
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Tabaqueros cn.....M, V
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Tarasquillo cn..... I
Tecolotes pte ..... D
Tecpan de S. Juan plaz .. T
Tecumarafia ..... N
Teja cn..... T
Tejada, Portal de..... T
Tenespa cn ..... E
Tepechichilco cn ..... J
Tepozan cn..... E
Tequezquite plaz..... J
Tercer Orden de S. Agustin .....T, V
Tezontlale pte ..... E
Tiburcio ..... T
Tiradero cn..... Y
Titireteros cn X
Tizapan cn..... U
Tlapaleros..... M
Tlazcoaque cn..... W
Tompeate pte V
Topacio X
Tornito de Regina..... T
Toro cn I
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Triunfo cn.....T, U
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Valle..... C
Vallejo, Garita de ..... B
Vanegas ..... O
Vaquita cn ..... J
Vazquez cn ..... E
Veas cn ..... O
Venero, or San Dimas pte V
Verdas ..... R
Verde..... V

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Vergara ..... K
Veronica ..... N
Viboritas cn..... X
Victoria ..... T
Viga Canal..... Y
Viga, Paseo de la..... Y
Villamil plaz ..... J
Villamil pte ..... J
Viña cn. (2).....D, E
Violeta.....F, G, H
Vizcaynas ..... T
Vizcaynas cn..... T
Vizcaynas plaz..... T

Xicotencatl ..... K

Ysabel ..... K
Yturbide .....I, R

Zacate, pte. de ..... J
Zacate cn..... V
Zapateros..... L
Zarco av.....C, H, I
Zaragoza .....C, G
Zaragoza ..... O
Zaragoza plaz C
Závola ... . P
Zócolo, Jardin de ..... M
Zoquipa calz..... Z
Zuleta.....K, T

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PART II.

DESCRIPTIVE AND HISTORICAL

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PART II.

I. THE JOURNEY TO MEXICO.

By Rail, via El Paso. A few minutes after leaving the station in El Paso the train crosses the Rio Grande to the Mexican town of Paso del Norte. Here a stop is made long enough for the examination of luggage by the customs officials, and for supper at the railway restaurant.

Paso del Norte. There is a certain straggling picturesqueness about this little adobe town that—should the traveller have any spare time at his disposal—renders it quite worth visiting. A mule-car line, crossing the Rio Grande on a shambling wooden bridge, connects it with El Paso, and is an institution much esteemed by all dwellers hereabouts, because it is the only international mule-car line in the world. Historically, Paso del Norte possesses a very considerable importance, for it was here that the constitutional government of Juarez maintained its foothold upon Mexican soil, and so preserved the continuity of the Mexican Republic throughout the entire period of the French occupation. When Juarez was driven from the City of Mexico, May 31, 1863, he retreated northward in haste and disorder. On his arrival in San Luis Potosí he formally reorganized his government—on June 10th, the day preceding that of the formal occupation of

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the capital by the French. Thereafter he maintained its official existence in various cities of the north—Saltillo, Monterey, Chihuahua—and finally, toward the end of the year 1864, established it here in this little town, on the very verge and confines of the country that still, in theory, was subject to its control. When, under pressure from the Government of the United States, the support of France was withdrawn and the empire fell, the republic once more became such in fact as well as in law. The City of Mexico was captured by General Diaz June 20, 1867, and on the 15th of the ensuing July President Juarez made his formal entry and resumed his control of national affairs. The fact that Paso del Norte thus held and preserved the constitutional government is considered by its inhabitants to be the most honoring event in all the three centuries over which its history extends. Custom house formalities being attended to, the train leaves in the early evening, runs all night through a flat, desolate grazing region, and arrives at Chihuahua early on the following morning.

Chihuahua, formerly San Felipe el Real (population, 12,000; hotels: American, Hidalgo), was founded, at a comparatively early period in the history of New Spain, as one of the several outposts established in the North for defense against the incursions of the Chichimec Indians; and the discovery of silver in its vicinity early raised it to a position of importance. It stands in the midst of a mountain-girdled plain; is built for the most part of adobe, and, in common with adobe towns generally, is picturesque rather than impressive. The most important building in the city is the handsome parish church, dedicated to San Francisco de Assisi, erected between the years 1717 and 1789—with the proceeds of

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a tax of one *real* on the *marco*, amounting, it is believed, to $800,000, levied upon the product of the famous mine of Santa Eulalia. The building is rather unusually high for its width, as is the case also with the towers, giving an effect of lightness and grace not often seen in Spanish-American architecture. Upon the richly ornamented façade are thirteen statues: San Francisco and the twelve Apostles. In the recesses of the supporting arches of the dome are basso-relievos of the Fathers of the Church. The other churches of the city are the Compañia—built under the patronage of Don Manuel de Santa Cruz in the year 1718; the Oratorio de San Felipe Neri, and the Santuario of Nuestra Señora de Guadalupe. Other objects of interest are the mint, in one of the towers of which Hidalgo, Allende, Aldama, and Jímenez were confined previous to their execution; the monument that marks the spot where these patriots fell, July 31, 1811; the handsome plaza; the two alamedas; and the aqueduct, built about the end of the last century. From Chihuahua southward to Calera the line runs through a flat country, skirted by distant mountains, and across a portion of the lake region known as the Laguna, or Bolson de Mapimi. At the little town of Santa Rosalia an adobe wall, pierced by a picturesque gateway surmounted by a cross (seen to the right, going south, just beyond the station), incloses the *Campo Santo*, or cemetery. Lerdo, on the southern edge of the Laguna, is the shipping-point for the important cotton-growing region of which it is the chief city. A stage connection is made here for Durango, 150 miles southwest. At Matamoras and at San Isidro (passed in the night) stage connections are made for Saltillo, the present southern terminus of the northern division of the

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Mexican National Railway. Fresnillo (second morning from El Paso) is an important mining town, founded in the year 1554, when Francisco de Ibarra discovered the now abandoned Proaño mine. Almost immediately after leaving Calera the ascent of the mountains begins. Engine houses and reduction works, inclosed by fortified walls, are seen on the mountain slopes eastward of the track.

Zacatecas (population 30,000 ; Hotel Zacatecano). The rich mines of this region were discovered in 1545. Three years later the town was founded by Baltasar Tremiño de Bañuelos, Cristóbal de Oñate and Diego de Ibarra. Its charter as a city was embodied in a royal order of 1585. The cathedral—the See of Zacatecas was erected in 1863—has a handsome façade. The most important church is the Colegio Apostólico de Nuestra Señora de Guadalupe, five miles distant, in the suburb of Guadalupe—reached by a detached section of the Mexican National Railway. The church and college were founded by Fray Antonio Margil de Jesus, from the College of Santa Cruz in Querétaro, in the year 1707. The church, built in 1721, is cruciform, crowned by a fine dome. Since 1844 the interior has been several times renovated and improved. In addition to the main altar, there are fourteen minor altars. The choir is handsome, and contains two organs. Above Zacatecas rises a bold ridge called the Bufa. This is crowned with a handsome chapel dedicated to Nuestra Señora de los Remedios, founded in 1728 under the patronage of Don José de Rivera Bernardez. The present building was erected in 1794. On this same hill a battle was fought March 2, 1871, between a revolutionary army under the generals Treviño, Guerra, and Garcia de la Ca-

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dena, and the Juarez forces under General Sostenes Rocha—resulting in the defeat of the revolutionists. Among the other notable churches are San Francisco, Santo Domingo, San Agustin and Nuestra Señora de la Merced. The several monasteries and convents, having been secularized, have been destroyed or diverted to other uses—the Hotel Zacatecano occupying one of these ancient buildings. The situation of the town, in a narrow ravine, adds much to its picturesqueness, and also simplifies locomotion: the line of horse cars that runs along its principal street takes the visitor everywhere, with the exception only of the mines which he may elect to visit on the steep mountain-side.

The descent from Zacatecas southward is exceedingly picturesque. The railway winds around the hill-side above a deep ravine, on the opposite side of which rises the Bufa. Mines and reduction works are in sight in every direction. In passing the suburb of Guadalupe the top of the spire is seen from above. Near Soledad, 38 miles south of Zacatecas, are a number of small lakes, whence salt and carbonate of soda are obtained.

Aguas Calientes (population 22,000; Hotel de la Plaza) is a charming little city, picturesque, cleanly, with abundant water, and many gardens and public squares adorned with tropical and semi-tropical trees and plants. The Plaza de Armas, and the gardens of San Marco and Guadalupe are especially notable. Of important buildings there are few. The finest church is the parróquia. Two miles east of the town, at the end of a pretty alameda, are the hot springs whence the town, and also the State of which it is the capital, derive their name.

Thirty miles south of Aguas Calientes a wide and

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deep *barranca*, through which flows the Encarnacion River, is crossed by an iron bridge at an elevation of 150 feet above the stream. On the eastern side a massive stone dam—erected many years ago by the exertions of a parish priest—holds the water of the river in store for irrigation.

Lagos (population, 13,500; Hotel de Diligencias) contains several interesting churches, the parróquia, San Francisco, the Merced, with the buildings formerly occupied by the monks attached to the two latter, and the ex-convent of the Capuchinas. From this point connection is made by diligence eastward to San Luis Potosí, and westward to Guadalajara.

Leon (population 120,000; Hotel de Diligencias) is the second city of Mexico. It is the great leather mart of the Republic, and is especially noted for its manufactures of boots, shoes, and saddles. Another important business interest here is the manufacture of *rebosos*, a species of shawl worn universally by the women of the lower classes. Woollen goods, hats, and knives also are made here. As usually is the case with manufacturing towns, Leon is not especially interesting. The cathedral (primitively the church of La Compañia: the See of Leon was erected in March, 1863) was begun about the middle of the last century, and even yet is not quite finished. It is without aisles; disproportionately long for its width (220 × 45 feèt), and has a fine dome, designed by the architect Manuel Gomez. Here is venerated the original image of Nuestra Señora de la Luz, presented to the city by the Jesuit Father José Maria Genovesi about the year 1740. The originality of the image is assured by the certificate upon the back of the picture attested by four Jesuit Fathers. Nuestra Señora

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de la Luz was made the patron of Leon May 23, 1840, when the city government solemnly swore allegiance to her; an act that was approved by the Pope, December 20, 1851. The church of Nuestra Señora de los Angeles, now the parróquia, also a Jesuit foundation, contains some noteworthy carvings by the artist Don Sixto Muñoz, a native of Leon. For two centuries following the year 1586, when the first missionary, Father Alonzo Espino was slain by the Chichimecs, the parish church was administered by Franciscans; a relic of whose administration is found in the little church of the Tercer Orden. In the suburbs of the city is a pretty Paseo, a causeway shaded by handsome trees. Twenty miles southeast of Leon is the town of Silao, where several flour-mills are in operation. A branch railway extends from this point to Guanajuato, about fifteen miles eastward; the steam-line ending at the suburb of Marfil, whence a horse-line ascends the steep ravine to the town.

Guanajuato (population, 52,000; Hotel de la Concordia), the leading mining town of Mexico. In the year 1548 the first mine—believed to have been La Luz, in the San Bernabé vein—was opened, and ten years later the wonderfully rich Mother Vein (*veta madre*) was discovered—now pierced by the Valenciana, Tepeyac, Cata, Santa Ana, Santa Anita, and other mines of less note. The town possesses historical importance in that it was captured by Hidalgo's mob of revolutionists, September 28, 1810. When Hidalgo was executed at Chihuahua, less than a year later, his head, and the heads of the other patriots executed with him, Allende, Aldama, and Jímenez, were sent to Guanajuato where they were placed on iron hooks over the angles of the Alhóndiga

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de Granaditas—in which the Spaniards had entrenched themselves, and in which, when captured, by Hidalgo's forces, they were put to the sword. The town is built in a ravine, terraced on each side in order to give standing-room for the houses, many of the lateral streets being literally stairways. In the upper part of the little city, beside the reservoirs, there are a number of handsome residences. The notable buildings are the Alhóndiga de Granaditas, built early in the present century, and now used in part as a prison and in part as a school, and the several churches. Of these latter, the most interesting is the old Jesuit church of the Compañia, built between 1747 and 1765 at a cost of $200,000—of which more than $80,000 was expended in blasting out a level space to build it upon. The single tower contains an unusually fine chime of bells, of which the great bell was blessed by Bishop Tymon, of Buffalo—then temporarily in Guanajuato—in 1852. The façade is ornamented with statues of the saints of the order, the principal figure being St. Ignatius Loyola, and a statue of Charity; while above the lateral doorways are statues of Faith and Hope. The interior is handsomely decorated, and contains three pictures by the Mexican artist Ibarra—"The Triumph of Mary," "The Infant Christ adored by St. Ignatius Loyola and St. Francis Xavier," and the "Adoration of Mary." Being banished from Mexico in 1767, the Jesuits had possession of this church for less than two years. Subsequently, until the Reform, it was administered by the Oratorians of San Felipe Neri. The church of San Francisco, the parróquia, once belonging to the Franciscan monastery (founded here in 1792), practically was rebuilt between the years 1845 and 1852 at a cost of $40,000. It has a simple

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façade, flanked by two well-proportioned towers, one of which contains a large and a sweet-toned bell. The interior is handsomely decorated, the main altar and six side altars being richly gilded; and among the sacred images is an unusually good figure of Nuestra Señora del Refugio—especially venerated in this town. Other notable churches are San Roque, Betlemitas, San Sebastian and San José. In the Plaza de Mejia Mora a mural tablet designates the house in which the eminent engineer and first Mexican aëronaut, Benito Leon Acosta, was born.

Returning to Silao, the railway passes through the rich farming region known as the Bajio, greatly ravaged during the civil wars. At Irapuato peculiarly good strawberries are brought to the train for sale; at Salamanca gloves, leather garments, and straw hats, for the manufacture of which the town is noted, usually can be bought from the car door; and at Celaya (see Celaya) an opportunity is afforded to buy the sweetmeats, *dulces*, for which that town is famous—the proper make to buy being that of La Fama. At this point the Central and National railways cross.

Querétaro (population, 30,000; Hotel del Ferrocarril). This town was won from the Chichimec Indians by the expedition sent out under the command of the Otomi Cacique, Fernando de Tapia, by the first Audencia in 1531. The present city is situated in a fertile valley, is abundantly watered, and is very green and pleasant to behold. Several plazas, planted with palms, bananas, and other semi-tropical trees, beautify it, and in the suburb, near the railway station, is the handsome alameda. The most important public work is the fine stone aqueduct. This is two miles long, supported upon arches ninety feet high, and, spanning the intervening

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meadow region, is connected with a tunnel in the opposite hills. The source of supply is about five miles from the city. The aqueduct was built mainly at the charges of the Viceroy Don Baltasar de Zúñiga, Marques de Valero de Aguila. A statue of this eminent benefactor of the town adorns the principal plaza. The church of San Francisco, now the cathedral (the See of Querétaro was erected in 1863), was founded almost immediately after the Spaniards possessed the town. The existing church was completed in 1698, since which time it has been repaired and modified. Its present handsome appearance dates from 1727, when it was carefully restored and enlarged by Fray Fernando Alonzo Gonzalez, Commissioner-General of the Indies. The beautiful choir was added at the end of the last century. In the church are preserved two notable images, that of Jesus Nazareno, executed in 1760 by the sculptor Bartolico (so-called); and that of San Diego de Alcalá, executed in 1606 by the master Francisco Martinez. Near the church is the chapel of the Loreto, containing a replica of the Santa Casa. The existing church of the Oratorio of San Felipe Neri was begun in 1786, under the patronage of Don Melchor Noriega, and was completed with the fortune bequeathed for this purpose by his widow in 1793. It contains a fine sacristy, and a very elegant high altar of jasper and alabaster. The church of Santa Clara, formerly a part of the now extinct convent of Santa Clara, is interesting as having been founded by a rich Indian, the Cacique Diego de Tapia, son of the Fernando de Tapia by whom the town was wrested from the Chichimecs. The act of this pious Indian was induced by a desire to settle in life his only daughter; to which end he readily accepted the proposition of Fray Miguel Lopez to build a convent

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in which his daughter should be the first novice. The existing church was finished in July, 1633. Don Diego de Tapia also founded, in 1586, the church and hospital of the Purísima Concepcion—the existing church being finished in 1726. Other notable churches are San Antonio, Santo Domingo, San Agustin, the Carmen, the Merced, Santa Teresa and Santa Rosa. The church (once attached to the now extinct college) of Santa Cruz, built in 1683, contains some curious images, and a miraculous stone cross. Near the town is the Santuario de Nuestra Señora del Pueblito, whose image is greatly venerated. In Querétaro the treaty of peace between Mexico and the United States was ratified by the Mexican Congress in 1848. In this town Maximilian made his last stand. He surrendered, May 19, 1867, to the generals Escobedo and Palacio; was tried by court-martial, and on June 19th, together with Miramon and Mejia, was shot. The site of the execution, upon the *cerro de las campanas* (hill of the bells), is marked by three crosses.

South of Querétaro the railway—leaving the town under one of the arches of the aqueduct—passes near the Hercules cotton mills, one of the most important manufactories in Mexico. Later is crossed the broad plain of the Cazadero (hunt—so named because of the great hunt organized here by the Indians in 1540 as a testimonial of their good will for the first Viceroy, Don Antonio de Mendoza); and from the border of this plain the ascent begins of the mountain-chain that incloses the Valley of Mexico.

Tula, the primitive Tollan, is a Toltec town of great antiquity; yet this probably was a Toltec foundation upon a site occupied by a still earlier people. The Church of San Francisco, with the adjoining monastery

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(now extinct), has the appearance much less of a church than of a fort, for it is most ponderously built and has its walls guarded by flanking towers; while inclosing it is a heavy stone wall fourteen feet high. This remarkable structure was begun by Fray Alonzo Rangel, who came to Mexico in 1529, and who was the first Christian missionary to preach in Tula and Xilotepec. Being made guardian of the monastery at Tula, he began the building of the church, probably about 1540. He was lost at sea, while on his way to Spain in 1547, and the building was carried on by Fray Antonio de San Juan, being completed not later than 1561. This is one of the few churches belonging to the sixteenth century in Mexico that stands, practically, exactly in the condition in which it was left by its builders. In the interior are some notable paintings by Mexican artists of the period of its completion—works of very little artistic value, but exceedingly curious. The monastery has fallen partly into decay. In the archives of the church are preserved many documents in the Nahuatl tongue. Near the town are found exceedingly interesting ruins, though the interest attaching to them lies less in the ruins themselves than in their value as a probable connecting link with a civilization even the name of which is lost. From Tula the ascent of the mountains is completed, and the railway enters the Valley of Mexico through the *tajo* (cut) of Nochistongo (which see). It is quite worth the traveller's while to turn out at 6 A.M. in order to see this famous work as the train passes through it; and also to catch the first view—to be had on a clear morning—of the snow-capped peaks, respectively 17,798 and 16,077 feet high, of Popocatepetl and Ixtaccihuatl. At 8.25 A.M. the journey comes to an end in the station at Buena Vista.

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By Rail and Coach from Laredo. After the acquisition of Texas by the United States the town of Laredo, on the east bank of the Rio Grande, was deserted by the more substantial of its inhabitants, and by these the town of Nuevo Laredo, on the Mexican side of the river, was founded. The Mexican town, therefore, is less than forty years old; and, lacking the mellowing effect of age, it is not especially interesting. In the old Laredo the most picturesque building is the church—a quaint structure that contrasts curiously with the near-by, very American, court-house and public school.

A few minutes after leaving the station of the Mexican National Railway the Rio Grande is crossed on a high trestle, and immediately thereafter the train is halted at the Nuevo Laredo station for examination of luggage by the Mexican customs officials. After leaving Nuevo Laredo the train runs for several hours through a desolate *chaparal* plain; but when this dreary region is passed the scenery thence onward almost to Saltillo is extraordinarily fine. Beyond Lampazos, to the right, is seen a long, level-crested mountain, the *mesa* (table) *de los Cartujanos.* It is an elevated table-land, 1,400 feet in perpendicular height, of about 80,000 acres. In ancient times it was the home of the so-called Indian tribe of Cartujanos (Carthusians), whose name, possibly, was derived from the establishment among them of a Benedictine mission. A path about five feet wide and three miles long leads to the summit—the precipitous sides rendering other access impossible. Being plentifully wooded and watered, with an abundance of grass, and being thus isolated, it is the finest stock range in the world. Lampazos, 72 miles from Laredo, on the confines of the free zone, has been for many years a noto-

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rious resort of smugglers. Bustamante, 105 miles from Laredo, is one of the several frontier settlements of Tlascalans made between the years 1680 and 1690 for the purpose of holding in check the Indians of the North.

Monterey (population, 16,000; hotels: Leader and Yturbide). The town was founded about the year 1560, under the name of Santa Lucia (the little river crossing the city from west to east still bears this name); but was created a city in 1596 and renamed Monterey in honor of Don Gaspar de Zuñiga Conde de Monterey, the then Viceroy. The city lies in a fertile plain, from which rises, on the east, the mountain of the *Silla* (saddle) and on the west *Las Mitras* (the mitres). To the south is the magnificent sweep of the Sierra Madre. Near the centre of the city is the great spring, the *ojo de agua*, that doubtless decided the choice of this place as a settlement—though now the main supply of drinking-water is brought from a point west of the hill of the Obispado. The notable buildings of the city are: the handsome cathedral; the Church of San Francisco, built in 1730—adjoining which is the ruin of the earlier church, and the now extinct monastery; the fine church of Nuestra Señora del Roble, in which the miraculous image of Our Lady of the Oak is enshrined; the ex-convent of the Caridad, never completed, containing a row of fine arches with hanging key-stones; the *Obispado viejo* (old Bishop's Palace), now used as an artillery barrack, on a hill at the western end of the city; the Palace of the Ayuntamiento; the bridge of the Purísima; the theatre, and the State capitol building. The Plaza de Zaragoza is adorned with trees and flowers, and has in its centre a marble fountain quaintly wrought. A few miles from

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the city are the hot springs—possessing medicinal qualities—of Topo Chico. Monterey was captured by the American forces, under the command of General Taylor, September 24, 1846, the most striking feature of the attack being the storming of the hill of the Obispado.

South of Monterey the railway follows the valley of the San Juan, the valley decreasing in width as it ascends toward the Plateau. Near Santa Catarina a curious hole may be seen, to the left, through the crest of the mountain. At García are two remarkable caves—to see which visitors from Monterey should secure the services of Señor Sanchez as a guide. Between Monterey and García the mountain scenery scarcely can be surpassed in grandeur—the mountains on each side of the valley, exquisite in reddish and purplish colorings, rising up in sheer, bare masses to a great height. Only less impressive is the scenery onward through the cañon of the San Juan until Los Muertos (so named because of an Indian massacre there in ancient times) is passed and the train reaches the first escarpment of the Plateau. Thence onward until Saltillo is reached the valley widens, the mountains decrease in height and are farther away, and the outlook ceases to be especially picturesque.

Saltillo (population 26,000 ; hotel de Diligencias) stands upon the northeastern edge of the Mexican Plateau, at an elevation of 5,217 feet. Its summer climate is peculiarly agreeable, causing it to be much resorted to during the hot months by the dwellers on the lower levels eastward. It is celebrated for the production of woollen blankets and *serapes*, or *ponchos ;* its manufactures of these articles being in demand in all parts of the Republic. The town is well-built, laid out in the customary aggressively right-angled fashion, and has in

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its centre a very pretty plaza adorned with a fountain, flowers, and trees. Travellers here will do well to ask for the white wine of Parras (*vino blanco de* Parras), a sound and wholesome native wine, very like some of the coarser grades of the white wines of Hungary.

From Saltillo, stages leave for San Isidro (186 miles; 37 hours), and for Matamoros (216 miles; 56 hours), where connection for the City of Mexico and intermediate points is made with the trains of the Mexican Central Railway. Daniel Sada's line to San Isidro, both in respect to time and to comfort, is to be preferred—though the fare by this line is five dollars more than by Tena's line to Matamoros. (See p. 16.)

By Sea, via Havana. The traveller by either of the steamers from New York necessarily has from one to two days in Havana; a period that, of course, can be extended indefinitely. The principal objects of interest in Havana are: the cathedral, in which is the alleged tomb of Columbus and a very rich treasury containing the sacred vessels and ornaments; the oratory of the Templete, marking the spot where was celebrated in Cuba the first mass; several other ancient churches; the Tacon, Colon, and Cristina markets; the Paseo, and the handsome suburbs of the Cerro and Jesus del Monte. Characteristic sights are a cigar factory and a sugar estate. Various excursions can be made by rail into the interior of and across the island.

Continuing the journey by either the French or English steamers, the run to Vera Cruz is made direct; by the American steamers the traveller has an opportunity to land at Progreso, and sometimes to land also at Campeche and Frontera. Notwithstanding the awkwardness that frequently attends the landing, the halt (usually of

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a day) at Progreso should be made use of to visit Mérida, twenty-two miles inland by rail.

Mérida was founded about 1542, after the conquest of Yucatan by Don Francisco de Montejo and by his son—the latter succeeding to the command of the forces employed in this war of conquest that began in 1526. The most interesting buildings of the present city are its churches. The existing cathedral, succeeding a still earlier one, was completed in the year 1598, at a cost of $300,000. The façade is ornamented by statues of Saint Peter and Saint Paul (the finely-sculptured royal arms were covered with plaster in 1822) and is surmounted by a balustrade guarding a footway between the two towers. In the southern tower is a clock, made in London in 1731. The vaulted, carved roof is supported upon sixteen very massive columns, which divide the nave from the aisles; and above it rises a fine dome, also carved. The existing high altar, completed in 1762, is of wood, richly carved and gilded, and was surmounted originally by the royal arms; a tabernacle, erected a few years ago, although fine in itself, obscures the earlier work, and does not at all harmonize with it. From the chancel a passageway leads to the curious circular choir in the body of the building, in which there are some good wood-carvings. Four handsome chapels and the sacristy are worthy of notice. Even in Mérida many persons believe that the church of San Juan de Dios was the primitive cathedral; this mistake arising from the fact that in the interval between the destruction of the first and the completion of the existing cathedral this church was used as the cathedral of the diocese. San Juan de Dios is a very ancient foundation. The existing church, with its adjacent hospital and monastery, was completed in the year 1625.

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The monastery and hospital are extinct, and the church has fallen into decay. The ex-Seminario de San Pedro, founded in 1711, is now used by the Legislature, and as a theatre. San Juan Bautista is a miracle-working church; or was in its early years. Very soon after the foundation of the city a plague of locusts came upon the land, and as a means of staying this plague—there being some uncertainty as to which saint had jurisdiction in the premises—lots were cast to find from what quarter aid should be asked: and the lot fell upon St. John the Baptist. Thereupon a mass was said to this saint, and the locusts disappeared. Then the church was erected, and for a long while the fields were safe. But the church was neglected as time went on, until the year 1618, when, on the eve of St John, the locusts once more appeared, and in such quantities as never before were known. A vow then was made by the Governor and the Bishop to attend each year at a mass to be said in the church on the festival of St. John; and since that time the locusts have been held in check. The church was rebuilt in the year 1771. Other notable churches are the Compañia de Jesus, the Candelaria, San Francisco and Santa Lucia. Mérida is the centre of the large and rapidly increasing trade in henequen fibre. A leisurely traveller, with a tendency toward antiquarian research, will do well to stop over a steamer at Mérida and make a trip of exploration to the ruins of Uxmal, sixty miles distant. The run to Vera Cruz from Progreso usually is made in thirty-six hours. From a considerable distance at sea the snow-capped peak of Orizaba may be seen, and, as the coast rises, the little island of Sacrificios comes into view. As the harbor is entered the city lies on the left, and on the right the fort of San Juan de Ulua (built between the

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years 1569 and 1633), now used as a prison. The landing is made in boats. If port is made in the early morning, all travellers with a love of the picturesque certainly should make a point of being on deck: for the best view of Vera Cruz is from the harbor, and the best time to see it is when a bright sun, just risen above the watery horizon, is reflected back from the antiquated domes and houses visible above the old massive city wall.

Vera Cruz (population, 24,000; Hotel de Diligencias). The first Spaniard who landed here was Grijalva * in 1518, in the course of a trading expedition fitted out by Velazquez, Governor of Cuba. His trading was so successful that Velazquez was induced to fit out the expedition that sailed from Cuba in the following year under the command of Cortés. The first landing made by Cortés, April 21, 1519, was upon the site of the present fort of San Juan de Ulua. On the ensuing day he landed where the present city stands;† and because his landing was made upon Good Friday, and because the accounts were good of gold in that land, he gave to the town that he then and there founded the name of the *Villa rica de la Santa Vera Cruz*—the Rich City of the Holy True Cross. This town has been a great sea-port, and the terror of seafaring men, during the past three centuries. During the period preceding Independence the commerce of the port‡ averaged $12,000,000 annually of importations and $18,000,000 of exportations

* *Vide* Apuntes Históricos de Vera Cruz, p. 102.

† Although the town has been moved no less than four times, the last moving—in the year 1600, in conformity with orders sent from Spain during the Viceroyalty of the Conde de Monterey—brought it back to its primitive site.

‡ *Vide* Esterior Comercio de México. Mexico, 1853.

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—the odd $6,000,000 being about the annual average of the royal revenue derived from New Spain. The exports, moreover, included merchandise from China and the East that was brought across the country. In the last fifty years of the Spanish domination the export trade from Vera Cruz averaged upward of $20,000,000; and when the country revived after the revolution of 1810–21, the exports increased to $26,000,000. The opening of railway communication with the United States already has diminished greatly the commerce of the port.* Excepting during the winter months, when no danger whatever is to be feared, Vera Cruz is one of the most unhealthy cities in the world. With Puebla and Mexico beyond, few travellers will care to linger here; nor is there much of interest to detain them. Some part of a day, however, probably will be spent in the town, for the train for Mexico starts at the unconscionable hour of 5.45 A.M.—too early to admit of departure inland on the day of arrival. This period of idle time may be employed in visiting the fort, the mole, the church of San Antonio and the chapel of La Pastora, the Palacio Municipal, completed in 1627, and the market, where excellent fruit may be bought.

Jalapa (reached by a railway direct from Vera Cruz). A very delightful excursion of three days may be made from Vera Cruz to Jalapa, through which passes the ancient highway to Mexico, a little city that is famous

* The exports from Vera Cruz for the three years ending in 1883, 1884, and 1885 were, respectively: $23,956,316, $25,119,420, and $17,067,096. For these same years the exports by rail into the United States (through Paso del Norte, Nuevo Laredo, Nogales, and Piedras Negras) were respectively: $2,353,422, $5,583,394, and $11,421,191.

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throughout the Republic for the exceeding beauty of its women and of its situation. From these, its pleasing characteristics, arise the saying that Jalapa is a part of heaven let down to earth, and the proverb: *Las Jalapeñas son halagüeñas*—bewitching, alluring are the women of Jalapa. A less pleasing characteristic, its frequent days of mist and rain—at once the cause of and a very serious drawback upon the enjoyment of its green loveliness—has given rise to yet another saying hereabouts. During these melancholy days the Jalapeño, muffled in his *serape* and smoking dismally, mutters: "*Ave Maria purísima, que venga el sol!*"—Holy Virgin, let the sun shine! The probability of sad weather therefore must be considered in deciding upon making the excursion. The town is a curious, old-fashioned place—old fashioned even in Mexico, where the fashion of everything is old—with streets as refreshingly crooked and irregular as they are picturesque and miraculously clean. It lies upon undulating ground; most of its streets are very steep; its houses are in the old, heavy Spanish style, with windows almost flush with the pavement, defended by iron bars. In the background of the city, over hills and ravines and lesser mountains, is seen the great Cofre de Perote (the white mass of porphyry resembling a chest, whence its name of *cofre*, showing upon its dark side); and towering above all is the snow peak of Orizaba. The little towns near by, Jilotepec and Cuatepec (distant, in different directions, respectively seven and four miles), the latter reached by horse-car, are well worth seeing—the first for its curious and most picturesque situation at the bottom of a deep valley, the second for its beautiful environment of trees and flowers; and both for the exceeding beauty of the scenery by

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the way. The women of this region are celebrated for their fair beauty of a thoroughly English type—a brilliant complexion, fair hair, light brown eyes; all of which, doubtless, they owe, primarily, to descent from colonists from the fair part of Spain, and, secondarily, at least their fine complexions, to the misty region in which they live. A less romantic, but better known product of Jalapa is the "jalap" of old-fashioned medical practice. In making the expedition to this delightful town a full day must be allowed for the journey from Vera Cruz, and another full day for the return. But the scenery along the line of the railroad—that passes the famous National Bridge—is so fine that this large allowance of time for so short a journey will cause no grumbling by the way.

From Vera Cruz to Mexico the journey is made over the Mexican Railway, the first railroad built in the Republic—first proposed seriously in 1837 and, after many délays, completed in 1873. For nearly fifty miles the road runs through the *tierra caliente* (hot land) of the coast. Near the station of Paso del Macho, where the track curves around the base of the Chiquihuite mountain, the ascent becomes perceptible. Throughout the journey across the hot lands the vegetation is wholly tropical; the huts of the natives are picturesque shelters of cane; and across and above this luxuriant foreground the traveller has glimpses of Orizaba, crowned with snow, standing out against the very blue sky. Especially striking views scarcely can be said to belong to any one part of the ascent that follows: they are continuous. Near Atoyac are the falls of the river of the same name in a deep ravine beside the railway—though best seen from an adjacent bridge. Córdoba, at an elevation of about 2,700 feet, is

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the centre of a great coffee-growing region ; though this coffee is not to be compared with the delicious coffee grown in the neighborhood of Uruápan. After passing through several short tunnels the train crosses the Metlac bridge, ninety feet above the river, and thence proceeds for several miles along the side of the great ravine of Metlac, from the upper end of which it continues, amidst plantations of bananas and sugar-cane, to the town of Orizaba. (For a description of this town, and of the route thence to the capital, see Part II., Cap. XIII.)

II. MUNICIPALITY OF MEXICO.

Site, Climate, History, Statistics.—The City of Mexico, in lat. 19° 26′ 5″ north, long. 99° 6′ 45″ west from Greenwich, capital of the Federal district and of the Republic of Mexico, lies nearly in the centre of the Valley of Mexico, at an elevation of 7,434 feet above the level of the sea. The climate usually is mild, though ranging between rather wide summer and winter extremes—35° to 90° in the shade, and 45° to 120° in the sun (Fahrenheit). During the winter the "northers" that visit Vera Cruz are felt in the capital in a milder form, but with sufficient intensity to render a fire—that practically is an unobtainable luxury—very desirable. The winter climate usually is dry, the rainy season lasting usually from June to September.

Tenochtitlan, the ancient Aztec city, covered (as Mr. Bandelier shows) about one-fourth of the area covered by the existing City of Mexico. Its centre was the great *teocalli* (temple), on or near the site now occupied by the

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cathedral; its circumference was about half a mile from this centre—that is, about the distance from the cathedral to the eastern end of the Alameda. Of the number of its inhabitants no trustworthy record exists. This primitive city was destroyed utterly by the Spaniards during and after the siege.

The Spanish city was founded in the year 1522, the first building erected being the *atarazanas* (naval arsenal), in which were guarded the *bergantines* (see Texcoco) so successfully used by Cortés in his final assault upon Tenochtitlan. Señor Orozco y Berra was of the opinion that this fortified building stood near the site of the present church of San Lázaro. The city increased rapidly in size and importance. In 1600 the population consisted of 7,000 Spaniards and 8,000 Indians; and the value of its real estate was estimated at $20,000,000. By 1746 its population was 90,000. The founder of modern Mexico was the eccentric but excellent Viceroy Don Juan Vicente Güemes Pacheco, Conde de Revillagigedo (1789–94). When he became Viceroy the city was mean and foul beyond all description, unlighted, unpaved, and infested by footpads. At the expiration of his short term of government it was clean, drained, its principal streets paved and lighted, an effective police force established, and the custom of building handsome and substantial dwellings firmly established. The census taken by order of the Conde de Revillagigedo showed a population of 112,926 souls.

From this time onward the city has increased constantly in size and in the elegance of its buildings, both public and private. Of late years, its tendency of growth has been northwestward, as witness the handsome suburbs of Santa Maria, Guerrero, and the Arquitectos.

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For a city of Spanish foundation the streets and sidewalks are remarkably wide, though the streets, as a rule, are ill-paved—notable exceptions being the fine pavements of the streets of San Francisco and Plateros and of a part of the Cinco de Mayo. These streets, and the Plaza Mayor, are lighted by electric lamps; elsewhere gas and oil lanterns are used. An excellent police system is maintained. Water is provided in abundance by two aqueducts and a pipe service, besides which nearly 500 artesian wells have been sunk. The drainage system—if it can be called a system—is thoroughly and radically bad, incorrect in its engineering, and ineffective in its results. To this cause is to be attributed the constant presence of typhoid and consequent great mortality among the poorer classes. Among the richer classes—well-fed, well-clad, well-housed, and, most important, seldom living on ground-floors—the disease rarely appears. The existing city is about two miles and a half square, and has a population (estimated) of 300,000 souls.

Diputacion, or **Palacio del Ayuntamiento** (City Hall, M. 132), on the southern side of the Plaza Mayor. The site upon which this building stands was set apart, when the city was partitioned among the conquerors, as that upon which a house should be erected for the use of the municipal government; and by May 10, 1532, the first small building was completed and in possession of the officials of the new city. In 1564 a larger and more imposing building was erected—that was almost totally destroyed, rather more than a century later, in the great riot of June 8, 1692. It remained in this ruinous condition until October 3, 1720, when the present building was begun. The first story, with the fine *portales*, was

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finished in 1722, and the entire building was completed February 4, 1724, at a cost of $67,861. In the council chamber is a very interesting collection of portraits of the governors of Mexico from the time of Cortés.

The government of the City of Mexico is vested in an *Ayuntamiento* (city council—as nearly as the word can be rendered in English) composed of nineteen *regidores* (approximately, aldermen) and two syndics. The administration of municipal affairs is admirable, being at once economical, energetic, and effective. The city, at least the better portion, is a municipal miracle of cleanliness (looking at it from the stand-point of New York); the police are well disciplined and effective; the streets are very fairly lighted; the city ordinances are judicious and rigorously enforced. Nor is this excellence of municipal government peculiar to the capital: it seems to obtain in all Mexican cities and towns.

Mercados (markets).—The largest and most important market of Mexico, the Volador, south of the National Palace, occupies a site that was included in the grounds of the "new house" of Montezuma, and, therefore, after the Conquest was a part of the property of Cortés. The land hereabouts was swampy, and for a long while this plot was a waste place in the city. Occasionally bull-fights took place here in celebration of the crowning of a new King of Spain or of the coming to Mexico of a new Viceroy; and here was held the celebrated *auto de fé* (the burning being at the usual place, in front of San Diego) of April 10, 1649—one of the most imposing church festivals ever held in Mexico. In order to free the Plaza Mayor from the encroachments of small shop-keepers, the Ayuntamiento decreed, on the 2d of January, 1659, that the bakers, fruit-sellers, and pork dealers should be re-

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moved thence to the Plaza de la Universidad—that for some unknown reason always has been known popularly as the Volador—and since that time the chief market of the city has been established here. For nearly two hundred years the city rented the land from the heirs of Cortés. In 1837, by purchase from the Duke of Monteleone, the city possessed the property in fee for a consideration of $70,000. The present arrangement of narrow paved alleys between the stalls was completed in January, 1844. From the central portion of the city this is the most accessible of the several markets, as well as the most characteristic. Besides being worth a visit in itself, purchases of fruit may be made here to better advantage than from the street-vendors—the assortment being better and the prices lower. *Cargadores* always are in attendance to carry home purchases. The fee for this service should not exceed a *medio*, or, if the load is large or the distance more than ten minutes' walk, a *real*. The other important general markets are: the Merced—occupying the site of the monastery of the same name; San Juan, on the site of a still older Indian market; Jesus, and Santa Catarina.

The Flower Market, in the garden west of the cathedral, is, in fact, a continuance of the custom of selling flowers in the public markets that obtained in Mexico before the time of the Conquest. Here is a handsome pavilion of iron and glass where Indians bring for sale every day great quantities of all manner of lovely flowers. There is no fixed tariff of prices, and strangers usually are made to pay three or four times as much as residents. But even when what are meant to be exorbitant prices are demanded, the actual sums are very small in comparison with the value received in huge masses of

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flowers. On principle, however, it is as well that strangers should offer half the price asked, and compromise on not more than three-quarters—a good general rule for all street-trading in Mexico.

Portales.—These are arcades through which the sidewalks pass, the space near the curb, between the pillars of the arches, being occupied by vendors of second-hand books and all manner of second-hand wares. One of the most exciting expeditions to be made in the city—supposing the traveller to have a taste for old books or bric-à-brac—is a round of these street shops of a Sunday or feast-day morning. (The old book-dealers, or the majority of them, will be found on week-days also, together with some few of the second-hand dealers; but only on a Sunday or feast-day morning will the visitor find a complete display.) The more notable *portales* are in the Calles Tlapaleros, Refugio, and Viejo Coliseo, and in the Plaza of Santo Domingo. The Baratillo, and the shops adjoining the market of San Juan, also are places for shopping of this sort. Near this latter market, the second door west from the southwest corner of the Calles Sapo and Santísimo, upstairs, is the shop of a regular dealer in bric-à-brac, who usually has some good things—and who invariably asks three or four prices for them. In all dealings of this sort it is a good general rule to offer one-quarter, and to pay about one-third, or one-half, of the price asked.

Prisons.—The municipality sustains a small temporary lock-up (*depósito de detenidos*) in the Palace of the Ayuntamiento, and the large city prison—usually containing between 4,000 and 5,000 prisoners—of Belen, in the southwest suburb. This edifice is of a considerable antiquity. The college of San Miguel de Belen was found-

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ed April 25, 1683, as a school for girls, and was continued in this use for nearly two hundred years. In September, 1862, the college was closed, the pupils then in the institution, one hundred and six, being removed to the Vizcainas (which see). A few months later the prison of Belen was established. The prison is dirty, unhealthy, badly-ordered, and crowded greatly in excess of its capacity.

Hospitals, see Charitable Institutions.

III. FEDERAL BUILDINGS.

Palacio Nacional (National Palace, M. 90).—When the lots of partition of the city of Tenochtitlan were drawn by the Spanish conquerors, the site now occupied by the National Palace fell to the lot of Cortés. Upon it had stood before the Conquest the then recently erected palace of Montezuma, described by the early chroniclers as "Montezuma's new house." Cortés caused to be built here a large, low house capped by four flanking towers. The property was confirmed to him by the royal order of July 6, 1529, and he and his heirs continued in possession of it until the year 1562, when it was bought by the crown and set apart as the Viceroyal residence. The primitive building was destroyed in the great riots of 1692, in which year the present Palace was begun. Since that time additions have been made to it as occasion has required, until now the building is the largest, and one of the ugliest, in the city. It occupies the entire eastern side of the Plaza Mayor—having a frontage of six hundred and seventy-five feet. In the Palace are housed the following named departments of

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the Federal Government: Presidency, State, Treasury, Headquarters of the Army, Archives, *Direccion General;* also, the Senate, the Post Office, and the Astronomical and Meteorological bureaux; while two large barracks afford accommodations for several regiments. Architecturally, there is little to commend this building save its size; and even this, owing to its utter lack of proportion, is extraordinary rather than imposing. It is a mere agglomeration of parts, having been added to from time to time without any regard to continuity or general plan. The principal court (*patio*) is large and of handsome construction, as also is the court of the Presidency. The Hall of the Ambassadors reproduces the faults of the building as a whole: it is very large, but very badly proportioned. In it is a notable collection of full-length portraits of the prominent leaders of the revolt against Spain and of other celebrities, the work of leading Mexican artists. Historically, the more notable of these portraits are, of Hidalgo, Yturbide, Morelos, Guerrero, Matamoras, and Allende, together with the Presidents Arista and Juarez. Artistically, the more important are the Hidalgo by J. Ramirez and the Arista by Pingret. In one of the galleries of the Presidency is a fine allegorical picture, "The Constitution," by Petronilo Monroy, a modern Mexican painter of high standing. There also is here the picture by P. Miranda commemorating the battle of the "Cinco de Mayo" (May 5, 1862).

Cámara de Diputados (Chamber of Deputies, K. 120). Upon the destruction by fire (August 22, 1872) of the hall in the National Palace occupied by the lower House of Congress, the Yturbide theatre was rented by the Federal Government for the temporary use of the

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Deputies. The accommodation afforded by this building being excellent, the use of the theatre in this manner has continued until the present time. The exterior of the building has but scant pretensions to elegance. The interior has been adapted to its present purpose by modifications of the stage and pit, the galleries remaining unchanged.

Palacio de Justicia (Federal Court, M. 91), in a portion of the old convent of the Enseñanza (which see).

Arzobispado (archiepiscopal palace), northeast corner Calles Arzobispado and Seminario, now occupied by the department of Internal Revenue and other Federal offices. The building is a very ancient foundation. In the year 1530, Fray Juan de Zumárraga, first Archbishop of Mexico, began here the building of an episcopal residence; and by the royal order of August 2, 1533, Charles V. provided that, inasmuch as the building fund was tithe money, the palace should pertain to the Archbishops of Mexico and should be lived in by them "forever and ever" (*para siempre jamas*). The palace was rebuilt in 1730, and in the year 1800 the present building was completed. In 1861 it was declared government property.

Ciudadela (Citadel, R. 130), in the southwestern suburb of the city, near the line of the horse railway to Tacubaya; a large building, inclosing several acres, now used as an armory (*fábrica de armas*).

Aduana (Custom House, L. 131), on the eastern side of the plazuela of Santo Domingo. The handsome building in which this department of the Federal Government is housed was erected by the Viceroy Bucareli in the year 1776.

Casa de Moneda (Mint, L. 93), in the Calle del Apartado. Very soon after the Conquest there was established

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in the City of Mexico an assay office, for the valuation of refined silver, and that from the silver might be deducted the royal tribute. Ingots and bars bearing the stamp of this office were permitted to circulate in lieu of coin. The need for coin being urgent, it was decreed, by a royal order of May 11, 1535, that three mints should be established in America: one in Potosí (Bolivia), one in Santa Fé (New Grenada), and one in the City of Mexico. In all of these establishments the regulations regarding coinage were identical with those governing the royal mint in Castile. The demand for increased space led to the removal of the Mint to the Viceroyal Palace in 1562, when the building was purchased by the crown from the heirs of Cortés; and in 1569 it was established beside the royal treasury. The pressure upon it increased constantly, and in 1729 a new and much larger building became necessary. The plans were prepared by Don Nicolas Peinado in 1730; were approved by a royal order of August 2, 1731, and the work was completed in 1734. The original estimates of cost were $206,000; the actual cost was $554,600. At this period the coining was farmed, much more to the interest of the farmers than to the interest of the government—for which reason, in 1733, the government took the coining into its own hands. As the Mint necessarily had to deal with a business that increased with great rapidity, a new enlargement became necessary in less than half a century—the work being completed between 1772 and 1782 at a cost of $449,893. After the erection of Mexico into a Republic branch mints were established in several of the silver-producing centres, with the result of greatly diminishing the demands upon the establishment in the capital. Part of the building was used by

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the government for other purposes, and the machinery was suffered to become antiquated and worn. With a view to restoring the Mint to a state of efficiency, the money required for the purchase of new machinery twice was appropriated—but, somehow, the new machinery was not bought! By way of radical remedy, the government reverted to the Viceroyal custom of farming the coinage. By the act of February 23, 1847, the coinage was leased, and the stipulation was made that it should be carried on in the building that the Mint now occupies. In 1850 this removal was effected, and coin issued under the new arrangement July 1st of the same year. The greater part of the machinery then put in was bought in England. In August, 1865, improved stamps were imported from the United States, and in February, 1866, the beautiful coins of the Empire were issued. About $3,000,000 of the Imperial money passed into circulation, almost all of which was recoined after the Empire fell. Señor Garcia Cubas places the total coinage of the Mint of Mexico between the time of its establishment and the year 1883, at: gold, $81,859,873; silver, $2,261,334,899.

IV. PUBLIC INSTITUTIONS.

Biblioteca Nacional (National Library, V. 102. Free. Open daily, feast-days excepted, from 10 A.M. to 5 P.M.). The building in which the Library is housed, once the Church of San Agustin (which see), is massive, of magnificent proportions, and both inside and out its architectural features are very fine. In common with all Spanish-American churches, its mass is admirable; and

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in this case the columns, basso-relievos, friezes, and other embellishments, are executed in excellent taste. Particularly to be noted is the fine basso-relievo of San Agustin, over the main portal. The building has upon its north and west sides an ornamental garden surrounded by a high iron railing, the iron posts being surmounted by portrait busts of the following named Mexican celebrities: poets, Manuel Carpio, Francisco Manuel Sanchez de Tagle, José Joaquin Pesado, Fray Manuel Navarrete, and Netzahualcoyotl; dramatist, Manuel Eduardo Gorostiza; historians, Fernando A. Tezozomoc, Fernando A. Ixtlilxochitl, Francisco Javier Clavijero, Mariano Veytia, Lucas Alaman, and Fernando Ramirez; jurist, Manuel de la Peña y Peña; philologist, Fray Juan Crisóstomo Nájera; humanist, Carlos Sigüenza y Gongora; naturalist, José A. Alzate; chemist, Leopoldo Rio de la Loza; Joaquin Cardoso, Jose Maria Lafragua. Facing the garden, from a niche in the western wall of the Library, is a large statue of Minerva.

In the north front a noble portal, guarded by a wrought-iron gate, gives entrance to the marble-paved vestibule. From the pavement rises a line of Ionic columns, supporting the arches of the old choir; and through these arched ways the spacious nave of the building is entered—a magnificent hall, along the sides of which rise slender pilasters, supporting the rich cornice whence spring the arches of the vaulted roof. Between the pilasters formerly were the openings into the several chapels; these openings now are walled up, and the chapels form a series of alcoves parallel with the nave and connected with each other by door-ways cut through their dividing walls. Ample light is obtained from windows above the cornice, and from a noble window in

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the apse—in front of which is displayed a colossal cast in plaster, admirably modelled, of the arms of the Republic. Balancing this work, a fine statue of Time, also colossal, stands in an open arch above the choir. Ranged on pedestals along the walls of the great nave are colossal statues of the following named fathers of learning: Valmiki, Confucius, Isaiah, Homer, Plato, Aristophanes, Cicero, Virgil, St. Paul, Origen, Dante, Alarcon, Copernicus, Descartes, Cuvier and Humboldt. On each side of the entrance are medallion portraits, the one of Juarez, by whom was issued the decree ordering the establishment of the Library; the other of Antonio Martinez de Castro, the Minister of Justice by whom the decree received its official authorization. Annexed to the principal building is the old chapel of the Tercer Orden, used at present as a storehouse for unclassified books. This quaint edifice, in shape a Greek cross, contrasts very effectively with the majestic mass and elegant details of the Library building proper.

The Library, containing upward of 150,000 volumes, is composed mainly of books which were removed from the libraries of the several monasteries in accordance with the operation of the Laws of the Reform. It has also, notwithstanding its recent foundation, a considerable collection of standard and current works in Spanish, French, English and German—a collection that is increased annually by judicious purchases. Naturally, its source being remembered, its strongest departments are theology and Church history, in both of which it is very rich; and it is scarcely less rich in the department of Spanish-American history—which, indeed, during its first and second centuries, is little more than Church history under another name. The labor of organizing and

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digesting the chaotic mass of books here brought together has been very great; nor is it yet ended. Already, however, enough has been accomplished to place at the easy disposition of students one of the most important collections of books on the Continent; and earnest is given by this hard work well done that what remains to be accomplished will be not less satisfactory. All students who require the use of this Library have cause for profound gratitude to its librarian, by whom order has been drawn from confusion, and by whom every facility and courtesy is afforded for earnest work, Don José Maria Vigil.

Other Libraries of importance in the city are: Cinco de Mayo, in the old church of the Betlemitas, a free library open daily from 9 A.M. to 1 P.M., and (feast-days excepted) from 3 to 7 P.M., containing 9,000 volumes; Escuela Preparatoria, 8,000 volumes; Escuela de Jurisprudencia, 14,000 volumes, and Escuela de Ingenieros, 7,000 volumes. Each Department of state, the National Museum, the Academy of the Fine Arts, the several colleges and scientific societies, possess libraries adapted to their several needs. There are also circulating libraries (see p. 30). In the Palacio Nacional are fourteen rooms filled with the National archives.

Academia de Bellas Artes (Academy of the Fine Arts, O. 103. Open daily from 12 to 3 P. M. Sundays, 9 A.M. to 1 P.M.). In the year 1529, the eminent Franciscan, Fray Pedro de Gante, founded the College of San Juan de Letran, in which he established departments of music and painting. This was the parent art school of Mexico, and from it came some of Mexico's greatest painters. Alcíbar, Vallejo, the four painters Juarez, and other eminent artists of the sixteenth and seven-

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teenth centuries, probably received their early training, or some part of it, in this institution. It is probable that the instructor in painting during the early years of Fray Pedro de Gante's school was the Spanish artist Rodrigo de Cifuentes who, according to tradition, arrived in New Spain as early as 1523, and by whom portraits of Cortés were painted. Another notable arrival from Spain—near the end of the sixteenth century—was the artist Alonzo Vazquez, by whom the "Purísima" (now in the possession of the Academy) was painted.

By a royal order of March 15, 1778, Charles III. commissioned Don Gerónimo Antonio Gil principal engraver to the Mexican mint; and in this same order Señor Gil was charged to found in Mexico a school of engraving that should be under his direction. The school was duly opened in the then recently enlarged Mint in May, 1779, four free scholarships being given by the Government. The existence of the school caused the director of the Mint, Don Fernando Mangino, to propose to the Viceroy, Don Martin de Mayorga, the establishment of an academy of the three noble arts, painting, sculpture, and architecture; and, the approval of the Viceroy being given, September 12, 1781, classes were begun on the 4th of November of the same year—pending the project of founding an academy of the fine arts, a matter of such moment that it required reference to the crown. By the royal order of December 25, 1783, the King's approval was accorded, and license was given for founding the existing institution under the name of the Academia de las Nobles Artes de San Carlos de la Nueva España; and with much ceremony the Academy formally was opened November 4, 1785. The Academy at this time was housed in the rooms previously appointed for the

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use of the school of engraving in the Mint. Its first professors, sent from Spain, were the architect Don Antonio Velasquez, and the painter José Ginés de Aguirre —by whom the five pictures in the baptistry of the Sagrario were painted. So great and so constantly did the pressure for admission to the classes increase that in a short time the need of larger quarters compelled the vacation of the rooms set apart for the Academy in the Mint. For temporary accommodation the Council of the institution hired the vacant hospital of Amor de Dios, and thither, in September, 1791, the Academy was removed. The hospital building proving to be better adapted to the needs of the institution than had been anticipated, the temporary abiding place was accepted as a permanent home. In the same year that this removal was effected, there came from Spain to be professors in the Academy the eminent architect Don Manuel Tolsa, and the not less eminent painter Don Rafael Jimeno; and a still further good fortune was the gift brought by Tolsa from King Charles III. of the very fine collection of casts from the antique, a gift that cost his majesty $40,000. The result of this conjunction of favoring circumstances was greatly to increase the scope and usefulness of the institution, so that its most effective work was accomplished during the ensuing nineteen years. Unfortunately, the troublous times of the revolt against Spain brought this prosperous season abruptly to an end. In 1810 its endowment fund became exhausted, and, after struggling for an existence for eleven years longer, it finally was closed in the year 1821. A small fund was provided by the Ayuntamiento that enabled the Council to resume the classes in February, 1824, and until 1843 these were continued with more or less

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regularity. In 1843 a season of good fortune once more began. By the decree of December 16th of that year the Academy was permitted to receive the proceeds from a lottery, and these were so considerable that the Council was able to purchase outright the building that until then had been rented, together with two small buildings adjacent, and to make very decided improvements in the property thus acquired. While the alterations were in progress the classes and galleries were closed. Toward the end of 1846 new professors were brought over from Spain, and January 6, 1847, the Academy once more was formally opened. Since this period the institution has experienced various vicissitudes of fortune, but has continued its useful work with excellent results.

The galleries of the Academy, admirably lighted, contain some very notable works of art. The first and second galleries are reserved for paintings by native artists, or artists who have identified themselves with Mexico. Among the more famous of these are the elder and younger Echave, Sebastian de Arteaga, Luis Juarez, José Juarez, Juan Rodriguez Juarez (called "the Mexican Apelles"), Nicolás Juarez, Antonio Rodriguez, Nicolás Correa, Nicolás Enriquez, Antonio Vallejo, José Ibarra, Carlos Villalpando, Miguel Cabrera, José Alcíbar. In judging the works of these artists it is by no means just to apply to them the standard of the present day. As Señor García Cubas very justly observes: "Surprise should not be felt that during the seventeenth and eighteenth centuries, the golden age of Mexican art, our artists should have confined their conceptions solely to religious subjects; for the fact must be remembered that their own faith inspired them, and their richest, almost their only, patron was the Church. The style that they adopted

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was the only style suitable for the edifices which their pictures were painted to adorn." Señor García Cubas might have added that at the present time, when realism is carried to an excess in all branches of art, there is found great relief as well as great pleasure in the contemplation of this collection of paintings, intrinsically good, full of sentiment and feeling, and animated by a lofty ideal.

The third gallery is devoted to pictures representative of the European schools. Among the more notable artists represented are: Murillo, a replica of the San Juan de Dios in the church of the Caridad in Seville (there are two other pictures ascribed—and probably justly—to Murillo in Mexico: "The Virgin of Bethlehem," in the cathedral of the capital, and the "Purísima," in the cathedral of Guadalajara); Zurbaran, Rivera (Spagnoletto), Leonardo da Vinci (possibly), "The Seven Virtues"; Guido Reni, "Santa Barbara" and "Santa Catarina"; Guercino, "Santa Catalina de Sena"; Pietro de Cortona, "Virgin and Child"; a "Saint Sebastian," attributed to Vandyke; two small pictures attributed to the elder Teniers; a "St. John the Baptist," by Ingres.

The fourth and fifth galleries contain pictures by modern Mexican painters, worthy of careful study. Other galleries are devoted to prints and architectural drawings, a collection of coins, a fine library (the latter in the council-room, where are also two notable pictures—the "Roman Catacombs," of Charles Vernet, and a "Martyrdom of San Lorenzo," by José Juarez).

The galleries of sculpture are in the lower story, among the best works by native sculptors being the several plasters by Vilar. The class rooms, in drawing, painting and engraving, are on the first floor, well lighted and well arranged.

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Museo Nacional (National Museum, open daily, Saturdays excepted, from 10 A.M. to 12 M., M. 92), in the portion of the National Palace formerly occupied by the Mint, fronting on the Calle de Moneda. The existing large and most interesting collection is the outgrowth of what for many years was a neglected department of the University. There, in two rooms and a courtyard, were exhibited the antiquities discovered from time to time about the city, together with some specimens of natural history, a few historic portraits, and other matters of interest, the whole being presided over by a single zealous but sadly underpaid curator. When the University was extinguished, in 1865, the collection was ordered to be removed to the building that it now occupies ; but as this building then was utterly unsuited to its needs—being even yet in process of adaptation—everything was stored until the necessary alterations could be made. With various interruptions, these alterations have been in progress for a number of years, and although much still remains to be accomplished the work is now so far advanced that the rich collections may be seen to fair advantage. A most marked improvement has been made in the present year in the completion of the south gallery on the ground floor, in which the greater number of heavy pieces are to be displayed. The so-called "calendar stone" still remains embedded in the western tower of the cathedral, but this also will take its place in the Museum in due time.

The Museum is divided into two sections: Natural History, and Antiquities. The first of these, subdivided into the departments of mineralogy, palæontology, zöology, and botany, can only be described as a fairly good but very small beginning of the great work of represent-

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ing adequately the manifold natural products of Mexico. The department of Antiquities is a veritable treasure-house, upon the organization of which has been expended, with obviously satisfactory results, a vast amount of intelligent labor and thought. It includes a very curious and important collection of prehistoric remains : arms and devices, utensils, jewels and ornaments, idols, imitative heads, picture-writings, and so forth, related to ancient Mexicans; together with portraits and relics associated with the history of the country subsequent to the Conquest.

The Stone of the Sun.—The laborious investigations of Antonio de Leon y Gama resulted in giving to this block the erroneous name of the "Aztec Calendar Stone." The history of the stone and its present name were established successively by Señor Chavero and by Dr. Valentini. From the facts known concerning it, Mr. Bandelier * infers "that the Stone of the Sun was originally placed on one of the artificial mounds in the centre of the Indian pueblo of Mexico [Tenochtitlan], and that it served as the base of the smaller perforated stone to which the victim was tied, and that upon the two stones the gladiatorial sacrifice was performed." Specimens of the smaller stones here referred to will be found in the large south gallery of the Museum. They are very like small mill-stones. A block of this kind and size, with a rope passed through it and fastened to the ankle or even around the body of a man, would be of sufficient weight to hold him fast, unless he was of gigantic strength; but two men easily could lift it, to fasten or

* "Report of an Archæological Tour in Mexico in 1881," by A. F. Bandelier. Published for the Archæological Institute of America by Cupples, Upham & Co., Boston, 1884.

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replace the cord. These stones sometimes are called *temalacatl*. In regard to the carvings upon the Stone of the Sun, the following parts of them are ascertained beyond all doubt: The central figure, representing the sun, and perhaps the year also; the twenty figures placed in a circle around it, representing the twenty days of the Mexican month; the date, 13th *acatl*, corresponding with 1479 A.D., above the head of the sun on the rim or border. Señor Chavero and Dr. Valentini have carried the interpretation further, but their interpretation requires confirmation.

The Idol Huitzilopochtli (called also Teoyaomiqui). This huge idol of porphyritic basalt, nearly nine feet high, stands in the main court (*patio*) of the Museum. It is covered with carvings almost to overloading. However well executed some of them are when taken singly, their combination is devoid of symmetry. The general effect is appalling, presenting a most hideous agglomeration of repulsive forms. The two faces of this sculpture are not alike. Antonio de Leon y Gama adopts the view that one represents a male, the other a female figure; and calls the rear figure Huitzilopochtli and the front Teoyaomiqui, stating that the latter was the former's companion. By an exhaustive examination of original authorities Mr. Bandelier finds that not one of the older writers upon Mexico mentions an idol or deity called Teoyaomiqui; and by a close chain of eliminative reasoning he arrives at the conclusion that this figure was "the well known war god of the Mexican tribe, Huitzilopochtli; and that, consequently, it was the famous principal idol of aboriginal Mexico, or Tenochtitlan."

The Sacrificial Stone, also in the *patio* of the Museum. The late archæologist and historian, Don Manuel Orozco

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y Berra, has written at great length upon this relic,* showing that it is at once a votive and commemorative monument celebrating the victories of the chief Tizoc over the tribes represented by the figures carved upon the circumference of the cylinder. These figures, disposed in groups of two, represent conqueror and conquered; the victor holding the vanquished by the hair, the latter holding a bunch of inverted arrows. In the panel in which each of these groups is carved is seen, near the back of the prisoner's head, the phonetic symbol of the name of his tribe. The effigy of the sun, carved upon the upper surface, indicates that the work as a whole is a votive offering to that deity. Señor Orozco y Berra placed the date (accepted also by Señor García Cubas) of the construction of this monument between the years 1481–86. Mr. Bandelier accepts his conclusions in regard to the character of the sculpture and its general purpose; but does not accept the date that he assigns to it, nor his interpretation of the carvings. In writing of the two known (by existing specimens) varieties of sacrificial stones, *techcatl* and *cuauhxicalli*, Mr. Bandelier affirms that this stone "has been thoroughly identified as belonging to the last named variety." He adds: "It is circular, and its distinguishing features are the cup-shaped concavity in the centre, and the channel which runs therefrom to the outer rim." Señor Ramirez (quoted by Señor García Cubas) explains that when the stone was dug up in the Plaza, near the cathedral (December 17, 1791), it was considered too heavy to move, and was ordered to be broken up that it

* "El Cuauhxicalli de Tizoc," *Anales del Museo Nacional*, vol. i., No. 1.

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might be used for paving stones—as was done with many similar relics; and that the process of cutting actually was begun, as the channel cut in it shows, but was stopped by the Canon Gamboa, who happened then to pass that way, and who ordered the stone to be preserved. It is obvious that in regard to this relic there is a trifling clashing of facts and opinions.

The Indio Triste (the Sad Indian), in the south gallery. Mr. Brantz Mayer was the first observer to point out the true meaning of this curious statue. He wrote: "This figure probably was set on the wall or at the portal of some edifice, and in its hand was erected a banner or insignia of command." In the most satisfactory manner Mr. Bandelier has verified this shrewd inference. He quotes from the writings of Fray Juan de Tobar this portion of the description of the place of worship of Huitzilopochtli: "It had on the tops of the chambers and rooms where the idols were a handsome balcony [or balustrade] made of many small stones as black as jet, set with much regularity, so as to form a field checkered black and white, very conspicuous from below; over this balcony there rose turret-like battlements, and on the top of the pillars were two Indians of stone, seated, with candlesticks in their hands." Mr. Bandelier therefore concludes: "I have unhesitatingly accepted the Indio Triste as a torch-bearer of stone—consequently as a mere ornament, without any direct relations to worship whatever." This piece of sculpture was dug up in the street (now called the Calle del Indio Triste) in the year 1828. How it came by its present name is not of record; nor can any good reason for it be found. A merrier little smack-chops of an Indian never was put into stone.

Two colossal heads of snakes, in the south gallery.

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Surrounding the cluster of mounds of worship in the pueblo of Tenochtitlan was a wall composed of colossal heads of serpents carved in stone. Señor García Cubas, by whom these interesting relics were discovered, has shown that they were a part of the ancient *cohuatepantli*, or snake-wall. The stones were found beneath one of the columns of the first cathedral (razed in the year 1572) having been used as a part of the foundation. They were buried again, and were rediscovered by Señor García Cubas when the garden south and west of the cathedral was made in 1881.*

Coiled serpent, in the south gallery; a serpent coiled in pyramidal form, its body covered with feathers, carved in basaltic porphyry. As is pointed out by Señor García Cubas, this fantastic effigy is found repeated in many of the ancient Mexican monuments, often of colossal size. It is received as the symbol of one of the oldest and most famous divinities of the American pantheon; American, because it is found, but slightly modified, in all parts of the continent. In this myth is preserved (in Mexico, and regions south of that country, certainly) the memory of a mysterious white and bearded personage who taught a strict and pure morality; who brought the knowledge of the sciences and arts; who is regarded as having been at once the priest and the civilizer of the people. Naturally, among a semi-barbarous people, this personage, possessing such god-like attributes, as time removed the memory of his personality, became a divinity. The Peruvians called him Manco-Capac; the Muiscas,

* There is strong reason for believing that many more Aztec relics remain buried in this vicinity. When the garden east of the cathedral was made (October, 1885) an important sculptured stone was found.

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Bochicá; the Yucatanos, Kukulcan; the Mexicans, Quetzalcoatl. The Christian missionaries, astonished at finding among a semi-barbarous and heathen people traces of a pure system of morality, and of customs very like those of Christianity, fancied that this mysterious personage must have been either one of the Disciples of Christ, or one taught directly by Him or His Apostles, who had come to preach the true faith in the new world. Several Mexican writers (notably the celebrated Dr. Mier, in his address before the Spanish Academy) demonstrated to their own satisfaction that he was no other than the Apostle Saint Thomas—an important feature of their argument being that in Spanish Quetzalcoatl is rendered Tomás. Señor Orozco y Berra was the first to draw attention to the rather awkward conjunction of facts that this supposed Saint Thomas figured in Mexican history about the tenth century of our era, while the genuine Saint Thomas undeniably belonged in the first. Señor Orozco y Berra makes the very reasonable suggestion that the mysterious personage may have been a Christian missionary from Iceland. The significance of *quetzal-coatl* Señor García Cubas shows, is "serpent of *quetzalli.*" The word *quetzalli* anciently had a variety of significations, though all partaking of the same general nature. Its root is *quetzal,* meaning a species of bird-of-paradise—though applied especially to the two long and brilliant tail-feathers of that bird, that constituted one of the principal articles of tribute paid to the Mexican chiefs. From this direct meaning its metaphorical use as descriptive of anything very precious naturally followed—and thus it became applied to the man-god, Quetzalcoatl. Besides this very fine and perfect specimen, the Museum possesses many specimens, large and small, of the serpent symbol.

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God of Fire, also called Chac-Mool (two specimens), in southern gallery. The larger of these two figures—a recumbent colossal figure, holding over the navel with both hands a round disk with narrow rim—was exhumed by Dr. and Mrs. Le Plongeon at Chichen-Itza, in Yucatan. By them it was described as a personal monument, or sepulchral statue, and was given the name of Chac-Mool. From the fact that at least three other similar figures have been discovered in other parts of Mexico—one of which is the smaller figure near it, found in the State of Tlaxcala—the name, and the theory that are thus advanced, do not seem to be tenable. Señor Chavero has advanced the more probable suggestion that the figure represents the God of Fire, and that the disk held in its hands is the emblem of the sun. Very bitter controversies have raged, and still are raging, over the upturned stomach of this defenceless stone image, the chief point at issue being whether it was, or was not, an idol. Without venturing into the arena of this painful discussion, at least this much of Mr. Bandelier's remarks concerning the figure—being also an admirable criticism of early Mexican stone-work—may be quoted in safety: "I have already alluded," he writes, "to the imperfections of aboriginal art in Mexico. While many of the faces and heads are well done, particularly those of clay, this excellence very rarely, if ever, extends to the other parts of the body. On the contrary, there is always a certain disproportion and consequent lack of harmony. The Chac-Mool, which (excepting, perhaps, the Indio Triste) is the best of all, still shows strange defects in the proportions of its lower limbs. The same is true in regard to the figures of animals. Quadrupeds are mostly rude in shape; still I have seen more than one head of a

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tiger which is fairly executed. Birds are always monsters, the workmen being unable to overcome the difficulty of rendering the plumage; but all simple forms like snakes, turtles, frogs, and reptiles generally, seem to be well imitated. Thus the head, coils, and rattles of the rattlesnake are excellent. Fishes are poorly represented; and plants, which occur rarely except as leaves and single flowers, are mostly of stiff, conventional types. The art of sculpture in aboriginal Mexico, while considerably above that of the Northern Village Indians, is still not superior to the remarkable carvings on ivory and wood of the tribes of the Northwest coast, and often bears a marked resemblance to them."

In addition to these more important objects, the south gallery contains numerous other objects in stone deserving careful attention. In the upper floor of the Museum are several galleries containing smaller objects. The collection of arms and weapons is excellent, and may be studied to especial advantage in connection with Mr. Bandelier's exceedingly interesting "Art of War and Mode of Warfare of the Ancient Mexicans"; and to like advantage may be studied the less complete (for lack of space, not for lack of material) collection of objects illustrative of house life, articles of dress, and tools, in connection with his "Social Organization and Mode of Government of the Ancient Mexicans." * The most famous of the picture-writings here preserved is that believed to represent the migrations of the Aztec tribes. The most interesting personal relic of the vanquished race is the shield of Montezuma II.

* Persons conversant with Spanish will find still more ample information on these heads in the scholarly "Historia Antigua y de la Conquista de México" by the late Sr. Lic. Manuel Orozco y Berra.

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In the historical section of the Museum will be found another and not less interesting class of objects. Of these may be mentioned: the standard raised by Hidalgo, September 16, 1810—the picture of the Virgin of Guadalupe from the Santuario de Atotonilco; the stole, gun, cane, silk handkerchief and chair once belonging to the liberator-priest; the Standard of the Conquest, the red damask flag carried by the Conquerors; a portrait of Cortés; arms and armor of the time of the Conquest, including the helmet and breast-plate belonging to Pedro de Alvarado; portraits of the Viceroys; silver table-service belonging to the Emperor Maximilian (the state coach of this unlucky emperor is preserved in one of the lower rooms); and various other objects intimately connected with the persons of those most notable in Mexican history.

An excellent descriptive catalogue (in Spanish) of the possessions of the Museum has been prepared by its Director, Señor Gumesindo Mendoza, assisted by Professor Jesus Sanchez. The work, in spite of very serious obstacles, that Señor Mendoza has done in assembling and organizing the materials of the Museum cannot be too warmly praised.

V. RELIGIOUS FOUNDATIONS.

Before the separation from Spain, almost every public institution in the Province was a religious foundation—schools, hospitals, asylums, even the principal theatre of the city: all had their origin in the church. As the term is used here, however, its meaning is restricted to churches, and to establishments of which a church was the

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principal or a very prominent part. Yet as a church was a part of almost everything in that earlier time, a few of the churches of the city are not included in the following list, but are treated of in connection with the buildings to which they pertained. In the general index will be found the names of all the churches in the city, in alphabetical order.

The Cathedral. The Bishopric of Mexico was erected by Pope Clement VII. in 1527. On the 12th of December of that year, Fray Juan de Zumárraga was presented to the Pope as Bishop of Mexico, by Charles V.; and in December of the year ensuing he arrived in the city with the title of Bishop Elect and Protector of the Indians. He was confirmed in his position by the bull of September 2, 1530. The Archbishopric was erected by Pope Paul II., January 31, 1545, when Bishop Zumárraga was raised to the Archiepiscopate.

The Cathedral, the Holy Metropolitan Church of Mexico, consecrated as the Church of the Asuncion de Maria Santisima, is built upon or near the site of the great Aztec temple (*teocalli*) that the Spaniards destroyed when the city was conquered in 1521. Upon the partition of the city this site was set apart, that upon it should be built a Christian church; and the church, a very small one, actually was built previously to the year 1524. It was replaced, in a few years, by the first cathedral; a small edifice, in fact, but spoken of with great admiration by contemporaneous chroniclers. Philip II., desiring to place here a larger and more stately structure, sought and obtained permission from Clement VII., to destroy this first cathedral that the second might be begun. The first stone of the existing building was laid in the year 1573; but in order to preserve the older

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structure until the new one should be sufficiently advanced for services to be held in it, the new cathedral was begun a little to the northward of the old one. The site of the first Christian church in the City of Mexico, therefore, is the open space (atrium) in front of the present cathedral. The more important dates in the history of the existing building are: 1573, corner-stone laid; 1615, foundations and part of the walls completed; 1623, sacristy under roof; 1626 first service held in sacristy—where services were held until 1641; 1629–1635, work stopped by the great inundation of that period; February 2, 1656, dedication—the interior of the building still being incomplete; December 22, 1667, final dedication. Completion of the towers, 1791. Between the years 1573 and 1667 the cost of the work was $17,52,000. With the cost of the towers ($190,000), of work upon the interior, of the bells (the great bell, alone costing $10,000) the entire cost of the work was about $2,000,000. The great bell, 19 feet high, in the western tower, is named Santa Maria de Guadalupe. It was placed in position in the year 1792. The larger of the bells in the eastern tower is named Doña Maria.

Exclusive of the very thick walls, the building measures 387 feet from north to south; 177 feet from east to west, and has an interior height of 179 feet. It is built of stone. The façade, at the sides of which rise the towers, is divided by massive buttresses into three portals, which, in turn, are separated by cornices into two divisions—the first, Doric, very elegant by reason of its correct proportions; the second, Ionic, confused and unsatisfactory. The basso-relievos, statues, friezes, bases and capitals are of white marble, making a harmonious color effect with the gray stone. The towers (203 ft. 6

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in. high) are in two divisions, the lower Doric and the upper Ionic, this last finished with very beautiful architectural details, and the crown of each is a bell-shaped dome capped by spheres and crosses of stone. The cornices of the towers, as well as the cornices elsewhere upon the building, are surmounted by balustrades of carved stone upon which, disposed at regular intervals, are carved stone vases. The cornices immediately beneath the domes of the towers serve as pedestals for colossal stone statues of the Doctors of the Church and the Patriarchs of the Monastic Orders; and those of the central portal, occupied by the clock, are pedestals for statues of the Theological Virtues with their attributes. Beneath the clock are blazoned the arms of the Republic —a modern innovation that emphasizes the controlling attitude of the State toward the Church. Above the whole, as seen from the southern side of the Plaza, rises the dome, surmounted by its slender, graceful lantern, the work of the architect Tolsa. The architect of the work as a whole was Alonzo Perez Castañeda.

A garden, the beauty of which is by no means so great as to justify its existence, has been made in modern times from a portion of the atrium, thus reducing the actual atrium to miserable dimensions; and the massive iron chains, swung upon 124 stone posts, which originally inclosed the atrium (and remnants of which may be seen at the outer corners of the garden) have been replaced by an unsightly railing of iron that cuts the lines of the building and so materially lessens the architectural effect. From the standpoint of the architect, also, the tree-planted Garden of the Zócalo, in the centre of the Plaza, is a great mistake—forcing the observer desirous of obtaining an unobstructed view of the front to come

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much closer to it than the requirements of good perspective will allow.

The interior of the cathedral, in the Doric style, with traces of the Gothic which marked the Spanish architecture of the sixteenth century, is almost severe in its simplicity. It is marred by its wooden floor, by its modern altars constructed in direct violation of the general design, by the inartistic iron gratings which have replaced the beautifully carved wooden gratings inclosing the chapels, and by a general lack of suitable decoration; further, the position of the choir (in accordance with the Spanish custom) in the middle of the nave greatly lessens what otherwise would be a very imposing and majestic interior effect. The aisles are divided from the nave by 20 fluted columns which support the light and elegant vaulted roof. The central arches form a Latin cross, above which rises the fine dome. Within the dome are paintings in tempera, representing the Assumption of the Virgin and groups of the principal characters of sacred history. Outside of the aisles are rows of chapels, seven on each side of the building. The main altar, erected in 1850 after designs by Lorenzo Hidalga—a work that jars upon the prevailing simplicity of design, and that is decidedly inferior to the structure that it replaced—is raised upon a pedestal of four steps to the height of the choir. A vast amount of money was spent upon this work—with very unsatisfactory results. The choir occupies the space between the third and fifth pairs of columns of the nave. It is inclosed in front by a handsome railing (of tumbago, a composite metal of gold, silver and copper) made in Macao—as were also the railings of the tribunal of the choir, of the passageway between the altar and the choir, and the pedestal

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of the altar. The stalls are richly carved in wood, and above them is to be observed a painting by the Mexican artist Juan Correa: the Immaculate Conception. Two organs, in carved cases, rise from the lateral tribunals to the height of the arches of the aisles. The finest altar in the cathedral is that of Los Reyes (the Kings), in the apse, rising from the pavement to the roof. Beneath it lie buried the heads of Hidalgo, Allende, Aldama and Jimenez, brought here with all honor from Guanajuato when Independence had been secured. The altar was executed by the same artist who carved the altar of Los Reyes in the Cathedral of Seville, and is richly carved and gilded in the churrigueresque style. Inclosed in its complicated details are many excellent statuettes, and some good paintings by the Mexican artist Juan Rodriguez Juarez—the best of which are the "Epiphany" and "Assumption." The altar *del perdon* (of pardon), in the the rear of the choir, is in the same churrigueresque style, but is less rich. It has two fine paintings, the "Candelaria" of Baltasar de Echave, and a San Sebastian by (it is believed) the celebrated woman artist, La Sumaya.

Chapels.—The more notable of these are: (1) *San Felipe de Jesus*, in which are some relics of this saint, Mexico's protomartyr; and just outside the grating is the font in which he was baptized. Within the chapel are the remains, and a modest monument to the memory, of the unfortunate Agustin Yturbide, First Emperor of Mexico—whose well deserved, as well as more lasting and honorable title, here inscribed, is "The Liberator." (2) *De las reliquias*, contains twelve pictures of holy martyrs by Juan de Herrera, called by his contemporaries (for a reason not apparent to his successors) "The Divine."

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(3) *San Pedro*, in which are the remains of the first Mexican Archbishop, Fray Juan de Zumárraga; and, as is believed, those also of the mysterious person the *beato* Gregorio Lopez—the Mexican "Man with an Iron Mask," popularly supposed to have been a son of Philip II.

The Sacristy is decorated with six great paintings which completely cover the walls: three—"The Glory of Saint Michael," "The Immaculate Conception," and "The Triumph of the Sacrament"—by Cristóbal de Villalpando; and three—"The Assumption," "The Catholic Church," and "The Entry into Jerusalem"—by Juan Correa. In the *Meeting-room of the Archicofradia* are two fine pictures by José Alcíbar, "The Last Supper" and "The Triumph of Faith," together with a very interesting collection of portraits of all the Archbishops of Mexico. In the *Chapter-room* are the three choicest paintings that the cathedral possesses: a picture by an unknown artist of the Italian school representing Don John of Austria imploring the help of the Virgin at the Battle of Lepanto; a Virgin, by Pietro de Cortona, and Murillo's "Virgin of Bethlehem."

Capilla de las ánimas (Chapel of the Souls). This little chapel, although a portion of the structure of the cathedral, has no connection with it. It faces upon the Calle de las Escalerillas, the street passing in the rear of the cathedral. Of its origin nothing is known save that it was there at the beginning of the last century, and that it has been there ever since. At the time that record of it first appears there was connected with it a fraternity, the especial object of which was to pray for the release of souls from Purgatory. The priest then having it in charge was Don Cayetano Gil de la Concha, "a most saintly man," who died October 7, 1755, at the age of

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eighty-seven years—leaving behind him a record (as yet unbroken) of having celebrated the mass in this chapel 45,324 times! The chapel was destroyed by fire March 3, 1748, and was immediately rebuilt in its present form. Upon one of the altars is the image of Santa Rita de Casia, a saint in great favor among the lower classes of the city.

Parish churches. Upon the site now occupied by the Sagrario was built, immediately after the Conquest, as is established by high non-partisan authorities, the first parish church in the City of Mexico. This church, it is believed, was administered by the priest Juan Diaz, chaplain to Cortés, until the year 1523; after that date, as is established by an order of the Emperor Charles V., it was administered by the priest Pedro Villagran. As the Franciscans came to the city about the midsummer of 1524, the claim (preferred by their eminent chronicler, Fray Agustin de Vetancurt, and by others) that they founded the first parish church is not tenable. The explanation of the rival claims to this honor seems to be that the church upon the site now occupied by the Sagrario was the first parish church of the Spaniards, and that the Franciscan foundation was the first parish church of the Indians—a distinction that for a long while was maintained.

It is certain that in the year 1524 Fray Pedro de Gante (see p. 126 *et seq.*) founded within the Franciscan establishment the church of San José de los Naturales (described by Vetancurt as "the first parish of the Indians") that had parish charge of the Indians of the four grand divisions of the city; and that almost contemporaneously he established in these four divisions four adjunct parish chapels, viz.: San Juan Bautista, in the southwest quarter called

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Moyotla; San Pablo, in the southeast quarter called Teopan; San Sebastian, in the northeast quarter called Atzacualco; and Nuestra Señora de la Asuncion (now known as Sta. Maria la Redonda) in the northwest quarter called Tlaquechiuhcan. Three of these foundations are still parish churches; the fourth, San Juan Bautista (now known as San Juan de la Penitencia, which see) is not. As the city increased in size and in population these four primitive parish divisions were subdivided, and new churches were built, as occasion required. Finally the present partition of the city into fourteen parishes was made by Archbishop Loreuzana, March 3, 1772. The parish churches are the following fourteen:

Sagrario Metropolitano. This church, immediately adjoining the cathedral on the east, is, as is stated above, the first parish foundation of the city, and still remains the first parish church. It was founded, probably, in the year 1521, being then dedicated to Santiago, the patron Saint of Spain. In the *Escudo de Armas de México* it is written that Don Fernando Cortés gave orders to Juan Rodriguez de Villafuerte to build a chapel for the housing of Nuestra Señora de los Remedios (which see); and this was done—the chapel being at first known as the chapel of Santiago, and afterward as the chapel of the Remedios. The present building of the Sagrario is of modern construction, dating from the middle of the last century—replacing the older church, destroyed by fire. The plans were presented by the architect Lorenzo Rodriguez January 7, 1749, and, these being accepted, work was at once begun. The more important dates in the construction of the edifice are: Foundation laid, January 7, 1749; main altar dedicated September 15, 1767; dedication of the church as a whole, January 9, 1768;

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completion of the interior decorations, 1770; dedication of the existing main altar, 1829; important repairs, following the earthquake of June 19, 1858.

This very elegant building, in the churrigueresque* style, directly adjoins the cathedral and communicates with it by interior doors. The rich façade and harmonious mass contrasts agreeably with the grander mass and severer style of the cathedral. So admirable is the work—in its elegance and purity of complicated filigree carved in stone—that it may be accepted as a standard of excellence by which to judge other productions in this same curious but (when judiciously used) highly effective style. The general design is a Greek cross of symmetrical proportions, the relatively high vaulted roof being upheld by finely-carved stone pillars, in keeping with which are the equally well-carved pilasters. The main altar is of wood, of harmonious proportions and decorated in excellent taste—among its decorations being two good paintings after Dominichino. There are twelve minor altars, many of which have been reduced to a most unsatisfactory condition by modern renovation in very bad taste. Upon those which have been preserved intact are to be observed a number of paintings by leading Mexican artists. The pernicious tendency to paint and whitewash that has ruined a great many churches in Mexico has done much to mar the interior of this beautiful building. Fortunately, the baptistry has escaped from this vandal method of renovation. In it is a fine fresco by the master José Ginés de Aguirre—the first professor sent from Spain to take

* The highly ornate style of decoration notably practised by the Spanish architect and sculptor Churriguera about the end of the seventeenth century.

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charge of the Academy of San Carlos—representing the baptisms of Jesus, Constantine, Saint Augustine and San Felipe de Jesus. Here also is a fine picture of the Murillo school: St. John the Baptist in the Desert.

Capilla de la Soledad. In the year 1750, when the present Sagrario was in course of construction, there was placed between it and the cathedral a little chapel that, according to tradition, first served as a baptistry. A pious person having placed within it an image of San Antonio, the chapel for a time was known by that name. Later, a pious woman having placed here an image of Nuestra Señora de la Soledad, it acquired its present name.

San Pablo (X. 10). This parish church is not to be confounded with the closely adjacent chapel of San Pablo, now a part of the Hospital Juarez. Both, however, come from the same foundation. Primitively there was here established, by Fray Pedro de Gante, an Indian parish chapel, adjunct to the church of San José in San Francisco. This was administered by the Franciscans until the year 1569 when, the adjunct parish having become an important one, it was erected into an independent parish and was given into the control of the secular clergy. At this time, 1569, the first parish church was built. In the year 1575 the Augustinians petitioned the Archbishop, Sr. Don Pedro Moya de Contreras, to give them this church, with its accruing parish fees, that they might establish here a college; and, although their request was not granted, they actually did take possession of the church (August 15, 1575) and built the college as they had planned. (See Hospital Juarez.) In 1581 (probably) the parish church was founded upon its present site, immediately east of the

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Augustinian establishment. The existing church was completed at the beginning of the present century.

San Sebastian (N. 8). Founded as a parish by Fray Pedro de Gante about the year 1524, the Church of San Sebastian was founded by Padre Juan Martinez, with a hospital adjoining it—of which the Hipólitos took charge. The parish was relinquished by the Franciscans in 1585 (see Nuestra Señora del Carmen) to the Carmelites; and these, in turn, relinquished it in 1607 to the Augustinians; and finally, in 1636, it passed into the control of the secular clergy.

Santa Maria la Redonda (H. 9). About the year 1524 was founded, writes the chronicler Fray Agustin de Vetancurt, in a suburb of the city called Tlaquechiuhcan (meaning where sleeping-mats are made) a chapel dedicated to the Assumption of Our Lady. Hither went on Sundays and holy days a monk from the church of San José to say the mass; and every year on the Feast of the Assumption went out from this chapel a procession of its Indian worshippers who thus celebrated the day. One year it fell out that certain students who had gone thither to see the procession made light of it; which so enraged the Indians that they mutinied against them. Therefore the Lord Archbishop ordered, under pain of excommunication, that neither students nor monks any more should go to see that procession. In the chapel was venerated an especially holy image, the making of which was miraculous; for a pious Indian having begun to make it, and leaving it for a time, found upon his return that his handiwork had been miraculously carried on. And by this image many miracles were wrought—most notable of which was the quenching of a certain fire, December 11, 1676, by which the first great church

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of San Agustin was consumed. (Doubtless the Augustinians regretted the fact that the image arrived too late at the scene of the conflagration to be of really practical service.) The parish continued to be administered by the Franciscans—the chronicler Vetancurt being at one time guardian of the little monastery connected with it —until June 26, 1753, when it passed into the control of the secular clergy. In this church is preserved a fine early Mexican stone carving: a coiled feathered serpent, the emblem of the god Quetzalcoatl. The stone, being inverted and hollowed out, is used as a font for holy water.

Santa Vera Cruz (I. 4). The Conqueror, Don Fernando Cortés, founded in this church a Brotherhood of the True Cross, charged with the somewhat painful duty of comforting condemned criminals previous to their execution, and of giving burial to their bodies afterward. The statutes of this Brotherhood were approved, March 30, 1527, by Fray Domingo de Betanzos, Vicar General of the Province. By a bull of January 13, 1573, permission was given that the Brotherhood should be united with the Brotherhood of the Santísimo Cristo de San Marcelo; and by the same bull one hundred days of indulgence were granted to the faithful who, visiting the holy image (the crucifix) should see it unveiled. The image was concealed in a shrine behind seven veils, whence comes the name by which it always has been known: *El Señor de los siete velos*—"the Lord of the seven veils." In the "Almanaque Católico e Histórico para el año 1885," the image is thus referred to: "January 2, Friday. Every Friday of the year plenary indulgence can be obtained by visiting the Santo Cristo venerated in the parochial church of the

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Santa Vera Cruz under the title of the *Señor de los siete velos*, brought to Mexico by the Conquerors and greatly venerated since ancient times because of its pious tradition." Although the church was founded immediately after the Conquest, the parish was not erected until the year 1568. The existing church was built by the Brotherhood and was dedicated October 14, 1730. Unfortunately (and to translate literally) it "suffered an interior reform" during the curacy of Padre José Maria Aguirre; and this, with similar sufferings in the year 1850, and in the spring of 1885 have done much to destroy its charm of quaint antiquity.

Santa Cruz Acatlan (W. 11). This is one of the primitive parish foundations of the city, having been established as an adjunct to the Indian parish church of San José in San Francisco. Beside it, in those early times, was a little convent. In March, 1772, it passed into the control of the secular clergy. The church contains three historic pictures.

Santa Cruz y Soledad (P. 7). This church was founded (probably about the year 1534) as an Indian mission, and was in the charge of the Augustinians until it became a parish church and passed into the control of the secular clergy. The existing church was dedicated October 21, 1731; and was renovated in 1791. It is a large building, in the aisles of which are eight altars decorated by early Mexican artists of prominence. As the church is remarkably well lighted the pictures can be seen to advantage. In the church is celebrated annually, June 4, the feast of Nuestra Señora del Refugio, of which a famous image is here preserved. Concerning this image Señor Orozco y Berra writes: "The Calle del Refugio, formerly known as the Calle de Acé-

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quia, was called by its present name because of a large image of Nuestra Señora del Refugio that was there fastened to a wall. This was taken down in 1861." The image subsequently was placed in the church of San Lorenzo, whence, in 1883, it was brought to the church of Santa Cruz y Soledad, where an altar has been built for it under the choir.

Santo Tomas la Palma (Z. 56). The church of La Palma was founded (probably before the year 1550) as an adjunct to that of Santa Cruz y Soledad, and also was in the charge of the Augustinians. Being built upon the Plazuela de Santo Tomas, this name became entangled with its own and the two never have been separated. When the parish was secularized (probably in 1772) the existing church building was erected—at some little distance from its primitive site. The main altar possesses merit. The roof is curious, as being partly of wood and partly of stone vaulted.

San Cosme (F. 14), *Parish of San Antonio de las Huertas.* The chapel of San Cosme y San Damian was an adjunct parish church (to the church of San José in San Francisco) from sometime in the year 1593 until May 7, 1667. Being then transformed into a *casa de recoleccion* (house of retreat for the strict observance of the most severe rules of a monastic order) the administration of the parish was transferred about three-quarters of a mile northwestward to the chapel of San Lázaro. Here the Viceroy, Don Antonio de Toledo, Marques de Mancera, had founded a village with the name of the Villa de Mancera, apportioning its lands among the Indians—by whom were cultivated many kitchen gardens and orchards. Near to San Lázaro the Franciscans built for a parish church the little church of San Anto-

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nio de Padua, wherein was housed a miracle-working image of that Saint ("The image is miraculous, and there is of record an authentic miracle performed by it in the resuscitation of a child," writes the contemporary chronicler, Vetancurt) that still is preserved in the existing church of San Cosme, where its titular function is celebrated annually on the 13th of June. The church of San Antonio being completed in the year 1670, the administration of the parish was removed thither from the chapel of San Lázaro. Adjoining the church was a very little monastery, in which dwelt two monks of the order of San Francisco who administered the parish under the authority of the *cura* of San José. And because the church stood in the midst of orchards and gardens it came presently to be known, and with it the parish, as *San Antonio de las huertas*—which name survives even until this day: so the by no means vaulting ambition of the Viceroy to perpetuate his name in that of this little town came to naught. In March, 1772, the parish was relinquished by the Franciscans into the hands of the secular clergy—the first priest being Dr. Cobos y Múgica—and finally, in November, 1862, to provide for the fortification of the Garita de Tlaxpana against the French, the church and the tiny monastery and the village were swept away. When this destruction was ordered, the administration of the parish was removed once again to San Cosme; and there it has since remained. It was in the tower of this church of San Antonio, probably, that Lieutenant Grant mounted the howitzer that played so important a part in the attack upon San Cosme.

The church of San Cosme, besides being upon a very old foundation, actually is one of the oldest buildings

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and one of the most interesting in the city. Fray Juan de Zumárraga, first Archbishop of Mexico, established here (probably before the year 1540; he died June 3, 1548) a hospital for the care of wayfaring Indians; and therefore dedicated the chapel attached to it to the physician saints, Cosmo and Damian ("the holy Arabian doctors"). This institution, however, soon collapsed for want of funds for its support. In 1581 the deserted hospital was given to the *Franciscanos descalzos* (the barefooted order of Franciscans; in Mexico known as Dieguinos, because their Province was dedicated to San Diego de Alcalá), that they might establish here a hospice for the rest and refreshment of missionaries on their way from Spain to the Philippine Islands. In 1593, upon the completion of the church and monastery of San Diego (which see) they abandoned the hospice; when it passed to the possession of the Franciscans proper—becoming then, as above stated, an adjunct to the parish of San José, and so continuing during the ensuing seventy-three years. Fray Baltasar de Medina, the lovable and delightful chronicler of the *Franciscanos descalzos*, writes that in 1593 the chapel and hospital were given to the Provincia del Santo Evangelio (of the regular order of Franciscans) for a *casa de recoleccion;* which, however, was not established for many years. But from alms received for that purpose a small monastery and church were built immediately, being completed in the year 1600. This, and the previous foundations, were upon the north side of the existing aqueduct (built in the years 1603–20).

The first erection upon the site occupied by the present church was begun early in the seventeenth century under the patronage of a pious gentleman, Don Agustin Guerrero, who gave there a field, and at whose charges

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building began. But, unfortunately, in a little time this pious gentleman died, and for many years the new monastery remained incomplete. The son of Don Agustin having relinquished his claim to be patron, though continuing the gift of ground, a new patron at last was found in the person of Captain Don Domingo de Cantabrana. This gentleman, being newly arrived in Mexico, was riding one evening on the Tacuba road when he was overtaken by a prodigious storm of rain. Knowing of no other place of shelter, he sought admittance to the little monastery of San Cosme, where he was received most hospitably by the monks; was entertained with the best that their poverty afforded, and in the morning was set gladly upon his way. In return for this gracious charity he built for them, at a cost of $70,000, their long-delayed monastery and church. The corner-stone of the church, that now existing, was laid August 29, 1672, and the building was dedicated, January 13, 1675. The dedication was to Nuestra Señora de la Consolacion; but the older name of San Cosme always has been retained. So great was the gentlemanliness (*hidalguia*) of the Señor de Cantabrana, declares the chronicler, that in due legal form he renounced for himself and his heirs the title of patron that was his by right of his munificence. His work, he said, was "not for any temporal profit, but for the diffusion of divine religion and for the exaltation of the glorious patriarch San José;" therefore he begged the Fathers to accept in his place the holy patriarch San José as their patron. In commemoration of this pious act the syndic of the monastery in the year 1762, the Sr. Dr. Mtro. Don Agustin de Quintela, caused to be painted a picture—now to be seen in the church—recording it in allegory. In the upper part of

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the picture is represented San José, supported by a group of angels, and below a group of monks with whom are three laymen. One of the laymen is Captain Don Domingo de Cantabrana in the act of relinquishing his title of patron to the patriarch; another is the notary in the act of drawing the deed by which the patronage formally is surrendered to the Saint. Beneath the picture is a long inscription setting forth Don Domingo's meritorious action and telling by whom the memorial was made. This picture is not only interesting as a curious historic relic, but is very worthy of attention on purely artistic grounds; for it is the work of the great Mexican artist, Don José de Alcíbar. Just in front of the picture is the tomb—in very bad taste, but characteristic of the times—of the good Viceroy Don Juan de Acuña, Marques de Casafuerte, who died March 17, 1734. In addition to the image of San Antonio, already mentioned, there is another miraculous image in the church—that of Nuestra Señora de la Consolacion, to whom the church is dedicated. This is enclosed in the tabernacle of the main altar. The regard of the Virgin is fixed upon the ground at her feet, and her right arm is extended downward as though in the act of rescuing some person from peril—thus commemorating the rescue by the image of a little girl from death by drowning in a well. As the miracle is chronicled by Vetancurt, together with a description of the image in its present position, the age of the figure is established as greater than two hundred years.

The monastery of San Cosme was maintained as a *casa de recoleccion* until near the end of the year 1854, when the two monks then remaining on the foundation were removed (being received into the monastery of San

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Diego), and it was transformed into a military hospital. This institution was opened with much ceremony February 18, 1855—the *madrina* (godmother) at its consecration being the Señora Doña Dolores Tosta de Santa Ana, wife of General Santa Ana, then President—and was abandoned in 1862. In 1862 the church became, provisionally, the administrative head of the parish of San Antonio de los huertas, and so continues.

Santa Catarina Mártir (L. 3). The primitive church upon this very ancient foundation, having fallen into decay, was demolished about the middle of the seventeenth century, and upon its site the present church was built. The money required for its building was bequeathed by the pious Doña Ysabel de la Barrera, wife of Simon de Haro—himself a notable benefactor in his day to many churches and religious establishments of the city. The church was dedicated January 22, 1662. The main chapel, the Preciosa sangre de Nuestro Señor Jesucristo, was dedicated November 16, 1693. There are some curious altars. Previous to the sequestration of church property, this was one of the richest parishes in the city. This church, with that of San Miguel, has the right of sanctuary.

Santa Ana (E. 6). The primitive foundation where the church of Santa Ana now stands was a chapel adjunct to the parish of Santiago Tlaltelolco, administered by the Franciscans. By the solicitation of this order, the present church was built, being dedicated March 16, 1754. No sooner was it completed, however, than it was claimed as an adjunct parish church by the secular clergy of the near-by church of Santa Catarina Mártir. This claim was allowed, and they took possession February 19, 1755. It was erected into an independent parish in 1770. In

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a room adjoining the sacristy is preserved a font in which, it is affirmed, was baptized the Indian Juan Diego, to whom the Virgin of Guadalupe appeared.

Regina Cœli (T. 20). *Parish of the Salto del Agua.* This church and its adjoining convent were built at the charges of the Concepcionistas in the year 1553. Both were rebuilt in 1656. The present large and handsome church was erected mainly at the charges of Fray José Lanciego y Eguiluz. It was dedicated September 13, 1731; the fine chapel of La Purísima being dedicated two years later. Quite recently this was made the parish church of the Salto del Agua (which see).

San Miguel (V. 2). The parish of San Miguel was established in the ancient church of San Lúcas Evangelista (one of the primitive adjunct chapels to San José in San Francisco) January 21, 1690, whence it was removed to the present church October 17, 1692. The building seems to have been incomplete at this time, as it was thereafter much enlarged, and was dedicated to San Miguel in the year 1714. The main chapel is dedicated to Maria Santísima del pilar de Zaragoza, who is an adjunct patron of the parish. In this chapel the butchers of the city hold annually, on October 18th, a solemn service to this their patron saint. This church, with that of Santa Catarina Mártir, has the right of sanctuary. The building was renovated in the year 1850. The doors have quaint carvings in wood.

San José (T. 5.) The existing parish is not to be confounded with the primitive parish of the same name, although the existing parish is an offshoot from, and so in some sort a lineal successor of the primitive one.

A little way southeastward of where the church of San Francisco now stands, there was built by Fray Pedro

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de Gante, about the year 1524, a church consecrated by the name of San José de los Naturales. This, as has been mentioned, was the primitive parish church of the Indians, as the Sagrario was the primitive parish church of the Spaniards. The several adjunct parish chapels for the Indians were adjunct to the church of San José in San Francisco. This church was demolished, in whole or in part, in the year 1769, in order to make place for the building of the church of the Señor de Burgos. The only connection between the existing parish church of San José and this primitive foundation is that they have the same name; and that, as stated above, the parish probably was founded in one of the numerous chapels for the Indians which Fray Pedro de Gante caused to be built—in addition to the four principal ones (see introduction to parish churches and also San Francisco) that he founded in the four quarters of the city.

The existing church was begun by the exertions of Sr. Lic. Don Diego Alvarez, who was parish priest at the beginning of the present century. The interior formerly was adorned by some very interesting frescoes, the work of Sr. Alvarez. These were in *chiar-oscuro*, picked out with gold, and represented, upon alternate panels, scenes from the life of the patriarch San José and from the history of the conquest of Mexico. The unpardonable vandalism has been committed of painting over this most curious work. By the earthquake of July 19, 1858, the church was so much injured as to require repairs that almost amounted to reconstruction. At this time there were brought to it some portions of the altars and of the church furniture of the church of San Francisco, then being dismantled. The repairs being completed, it was once more dedicated, June 20, 1861. It contains the

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noticeable chapels of Nuestra Señora de la Luz and the Purísima.

The Religious Orders in Mexico. A brief reference to the history of the religious orders in Mexico is indispensable to a good understanding of the history of the city itself. As they severally came to the Spanish colony, churches, monasteries, convents, hospitals, were built, and in the City of Mexico their work survives everywhere: visibly in the buildings which they erected and in the street nomenclature, and morally in the impress that they have left upon the life of the nation. Their suppression, on the other hand, brought in its train the absolute destruction, or the deflection to secular purposes, of many of their foundations, and the acquisition by the State of all that remained; while the opening of new streets through what had been church property, and the names which these streets received—as the Calles Independencia, Cinco de Mayo, and Lerdo—mark, in a very striking manner, the end of the old and the beginning of the new order of things.

To the Franciscans in great part belongs the honor of having fixed firmly in Mexico the power of Spain; for their zealous missionary work among the Indians, and the hold that they had upon their Indian converts, most powerfully strengthened the position that the Spaniards conquered and in part sustained by military power. To the Dominicans, in some small part, at least, is due the collapse of the Spanish domination; for the feeling against the Inquisition unquestionably had much to do with fixing many waverers on the side of Independence. To the several orders of hospitallers was due the establishment of (for the times) admirably appointed and zealously administered hospitals in every city of the col-

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ony. To the Jesuits belong the honor of having fostered learning in this new land. Broadly speaking, the influence of the religious orders upon the colony was beneficial during its first century; neutral during its second; harmful during its third. In this last epoch so considerable a portion of the wealth of the colony had come into possession of the Church that the locking up of capital blocked the channels of trade. Leaving all other questions out of consideration, the suppression of the religious orders was an economic necessity in Mexico for many years before there was found, in the person of Juarez, a statesman bold enough and strong enough to institute so radical a reform.

That the Reform was executed with a certain brutal severity is less discreditable to Mexicans in particular than to humanity at large. When evil social conditions, long-fostered, at last are broken down, the radical element in the body-politic that asserts the right never fails to commit on its own account a very liberal amount of wrong. Yet all unprejudiced travellers in Mexico cannot but keenly deplore, because of the violence done to art and learning, to the romantic and to the picturesque, that in the course of the Reformation so much of value to learning and art perished, and that so many buildings deeply interesting because of their historic or romantic associations, or in themselves picturesque, were diverted utterly from their primitive purposes or utterly destroyed.

In point of fact, many of the religious orders in Mexico disappeared before the laws of the Reform were promulgated. The Jesuits were suppressed June 25, 1767; re-established in 1816; again suppressed in 1821; again re-established in 1853; and finally expelled from the

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country in 1856. The Antoninos were suppressed by a bull of Pius VI. of August 24, 1787. By a decree of the Spanish Cortes of October 1, 1820 (following the re-erection of the Constitution of 1812), executed in Mexico in 1821, the following named orders were suppressed: Agustinos recoletos, Hipólitos, Juaninos, Betlemitas, and Benedictinos. The Cosmistas (Franciscanos recoletos) having dwindled to but a few members, were absorbed into the Franciscanos in 1854.

All of the remaining orders were extinguished by the law of July 12, 1859, given in Vera Cruz under the Presidency of Juarez. Actually, however, this law did not become operative in the City of Mexico until December 27, 1860, upon the entry into the capital of the Liberal forces. Although the law provided only for the extinction of the monasteries, the partial suppression of the convents began almost immediately. At midnight of February 13, 1861, at a preconcerted signal (the tolling of the bell of the church of Corpus Christi) the nuns were removed from twelve convents to the ten convents remaining for the time being undisturbed. The law of February 26, 1863, declared the suppression of the female religious establishments (excepting that of the Sisters of Charity); and required the several convents to be vacated within eight days. In a few cases slight extensions of time were granted, but the actual suppression of the orders dates from March 6, 1863. Finally, the Laws of the Reform being incorporated into the Federal Constitution (December 14, 1874), the last remaining religious order, that of the Sisters of Charity, was suppressed.

San Francisco (K. 1). The history of this foundation almost may be said to be the history of Mexico, for contained in it, or linked with it, is almost every

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event of importance in the colonial or national life. From this centre radiated the commanding influence of the Franciscan order—the strong power that kept what was won by military force, and that by its own peaceful methods greatly extended the territorial limits of New Spain. Here masses were heard by Cortés, and here for a time his bones were laid. Here, through three centuries, the great festivals of the Church were taken part in by the Spanish Viceroys. Here was sung the first *Te Deum* in celebration of Mexican Independence, the most conspicuous man in the rejoicing assemblage being General Agustin Yturbide—by whom, virtually, Mexican Independence was won; and here, seventeen years later, were held the magnificent funeral services when Yturbide—his Imperial error forgiven and his claim to the title of Liberator alone remembered—was buried. Around no other building in Mexico cluster such associations as are gathered here. And even now, when the great monastic establishment has been swept away, and the church itself has become a Protestant cathedral, the very wreck of it all serves to mark, in the most striking and dramatic way, the latest and most radical phase of development of the nation's life.

The Franciscan order—founded by Saint Francis of Assisi in the year 1208, approved by Innocent III. in 1215, and confirmed by Honorius III. in 1223—was established in New Spain within three years after the Conquest. The twelve founders, usually styled the Twelve Apostles of Mexico, were from the Franciscan Province of San Gabriel in Spain. Their leader was the Superior of the Province, Fray Martin de Valencia, "the Father of the Mexican Church"—identical with the zealous Fray Martin de Boil, told of by the chronicler Medina, "who

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with his own hands reduced no less than 170,000 Pagan idols to dust!" Of the missionaries were also two other men afterward very prominent in Mexico: Fray Toribio de Benevente, the eminent chronicler, better known by the name of Motolinia (meaning poor, miserable); that, being applied to him in derision by the Indians, he gladly adopted in his humility as the name best befitting his deserts; and Fray Francisco Xímenez, author of the first grammar of the Mexican tongue. And all of the twelve were very godly, and earnest in the good work to which they had devoted their lives. The little company sailed from the port of San Lúcar de Barrameda, January 25, 1524, and—after stopping at various towns in the West Indies—came safely to land at San Juan de Ulua on the 23d of May of the same year. From the coast they walked to the capital; and by the way, in Texcoco—where he had been for a twelvemonth engaged in missionary work—they were joined by Fray Pedro de Gante,* who walked on with them to Mexico.

* Fray Pedro de Gante (Ghent) was a native of Flanders, and entered the Franciscan Order, it is believed, in the Monastery of Ghent. He was one of the five missionaries to the Indians who came to Mexico in 1523; and of all the missionaries who came thither he was the most able and the most zealous. The holiness and usefulness of his life, and his Flanders birth, especially endeared and commended him to the Emperor Charles V., and from this patron he received very large sums of money and extensive grants of land to aid him in carrying on his mission works. The marked favor of the Emperor gave rise, in later times, to the assertion that the monk was the Emperor's natural son—a fiction that is effectively disposed of by these facts: Charles V. was born in the year 1500. Fray Pedro de Gante came to Mexico, already a professed monk, in the year 1523. Consequently, he must have been born some years before the birth of his alleged father.

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And all of these thirteen came into the city on the 23d of June, in the year 1524.

In 1531 the mission was erected into the Province of the Santo Evangelio (confirmed by a bull issued by Clement XI. in the ensuing year), and from this province have come out successively five other provinces of the Order : San José de Yucatan, 1559 ; Santo Nombre de Jesus de Guatemala, 1565 ; San Pedro y San Pablo de Michoacan, 1565 ; Santiago de Jalisco, 1606 ; Nuestro Padre San Francisco de Zacatecas, 1606.

For a little while after their arrival in Mexico the Franciscans were domiciled in a shelter upon or near the site of the present church of Santa Teresa la Antigua. From this they removed to their permanent abiding place—the lands where formerly had been the garden and wild-beast house of the kings of Tenochtitlan. Funds for the building of the first church were provided by Cortés, and the material employed in its construction was the hewn-stone from the steps of the great Teocalli. The church soon was finished, as was also the chapel of San José de los Naturales, the parish church for the Indians that Fray Pedro de Gante organized immediately upon his arrival ; and from this centre missionaries went out everywhere over the land, and far away into the regions of the North. Being gentle and good and thoroughly in earnest, these first missionaries made many converts ; and by the hold that they thus acquired over the Indians were able greatly to strengthen the hands of the viceroyal government in its administration of affairs.

As years went on and the Order increased in numbers and in wealth—ingenious systems of trusts effectively circumventing the vow of poverty—the primitive mon-

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astery was enlarged from time to time until it came to be of a prodigious size; new chapels were built about the church; the church itself was rebuilt upon a scale of great magnificence, and more and more land in the vicinity of the monastery was secured. This process of accretion continued for nearly three full centuries, and no diminution of the great estate was suffered for a round three hundred and thirty years. About the year 1811 the property held by the Order in the vicinity of the monastery, until then broken by lanes and alley-ways into three parcels, was united in a single plot by an inclosing wall. The boundaries of this inclosure were: to the south, the Calle de Zuleta; to the west, the Calle de San Juan de Letran; to the east, the Calles Coliseo and Colegio de las Niñas, and to the north the first Calle de San Francisco. Upon the southeast corner of the tract was a small reservation belonging to the Colegio de las Niñas. In the southern half of this estate were the gardens—the present garden of San Francisco—upon which opened the large infirmary (that now is in course of translation into a hotel); the cemetery; the great refectory, in which was room for five hundred brothers to sit together at meat; the principal cloister and a smaller cloister; the *sala de profundis;* the sacristy, and the ante-sacristy. In the northern half were the several chapels and the main church, standing in the great atrium. This general inclosure had two entrances: the one to the north, now existing, on the first Calle de San Francisco; the other, the main entrance, to the west, on the Calle de San Juan de Letran.

The main Church. The existing church, dedicated December 8, 1716, though bereft of its stately surroundings, with its main entrance closed by a row of houses, with

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its tower demolished, and with all its interior splendor departed, still maintains its rank as one of the most noble and impressive buildings in Mexico. Its plan is a single great nave, with apse and transepts, lighted by a row of windows between the cornice and the spring of the vaulted roof, and by three domes—the main dome rising to a height of 90 feet and supporting a lantern 24 feet high. The nave is 56 feet wide and, with the apse, 230 feet long. In its present condition the church is bare and cold. Architecturally, it requires lavish decoration—gilding, color, great pictures—to relieve its vast expanses of windowless walls. Before the time of the Reform, of course, this requirement was fulfilled. Thirty years ago its interior decoration was in keeping with its majestic proportions and stately grace. For nearly a century and a half great sums of money were expended in making it more and more beautiful—the silver tabernacle of the high altar alone cost $24,000—and the result was a richness and splendor unsurpassed in Mexico. The main entrance, now closed, was from the west, through a richly ornamented façade, surmounted on its southern side by a small bell-tower. The side entrance, as at present existing, was through the chapel of Nuestra Señora de la Balvanera (which chapel was built at the charges of certain pious natives of Rioja). The doorway through which the chapel is entered—and, through the chapel, the church, is a very elegant specimen of the churrigueresque style: especially commendable because of its freedom from the overloading into which this style almost inevitably leads. From the church access was had to the beautiful chapel of the Purísima Concepcion (built in 1629 at the charges of Don Cristóbal Zuleta, from whom the name of the Calle de Zuleta is derived), and of San Antonio, built ten years

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later. Some traces of the walls of these chapels still may be discerned on the north side of the church.

The complete group of churches, famous throughout Mexico as the seven churches of San Francisco, consisted of those which have been named and the following: El Señor de Burgos, and the little chapel of Dolores, otherwise known as the Segunda Estacion, both close to the Calle de San Juan de Letran and facing each other from opposite sides of the main entrance to the great church; the Tercer Orden and Nuestra Señora de Aranzazú, both upon the first Calle de San Francisco and facing each other from opposite sides of the entrance from that street; and the famous chapel of San José de los Naturales, southeast of the great church, and upon or just east of the present Calle de Gante.

El Señor de Burgos.—Upon the site afterward occupied by this church there stood in primitive times the parish church of San José de los Españoles—built for the use of the Spaniards, as the other parish church of San José was built for the use of the Indians. Both were demolished in the same year, 1769. The church of Nuestro Señor de Burgos was immediately erected upon the vacated site, and was dedicated February 6, 1780. Although not very large—98 × 40 feet—it was the most splendid of all the outlying churches of the Franciscan establishment, being especially noted for the paintings upon its walls, by the Mexican artist Echave, illustrating the life of San José.

Tercer Orden.—This chapel, dedicated November 8, 1727, stood just west of the side entrance to the great church—the only entrance now remaining. It has been in part destroyed, and what is left of it has been absorbed into the walls of houses fronting on the first Calle de San Francisco. A portion of its eastern wall still may

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be seen, upon which may be deciphered an inscription telling that for a period of forty years from July 10, 1831, this church was authorized to be joined with the church of the Lateran in Rome. The Laws of the Reform diminished the privilege by very nearly a decade, for the destruction of the chapel took place in 1862. The Tercer Orden (founded in Mexico October 20, 1615), a third, and lay, order of Franciscans, was very popular and (in a proper and serious way, of course) very fashionable. It was the correct thing for people of high station to join it; but while this custom was fashionable it was anything but a fashionable folly. The order was philanthropic in its purposes, and in its time accomplished many good works. The most notable of these was the founding of the Hospital de Terceros—the great building, at the corner of the Calles Santa Isabel and San Andres, now occupied by the Escuela de Comercio, the Sociedad Geografia y Estadistica, and a primary school. This hospital was opened in June, 1756, and for a hundred years following was an excellent and well managed charity.

Nuestra Señora de Aranzazú.—Excepting the Balvanera (now a part of the Protestant cathedral) this is the only surviving chapel of the San Francisco group. For upwards of twenty years it has been closed and dismantled, but it now is in course of rehabilitation and is to be reopened as the church of San Felipe de Jesus. The corner-stone of this building was laid March 25, 1683, and it was dedicated December 18, 1688. Although shorn of its interior splendors the church still retains its beautiful, and curious, western front—facing upon the church-yard of San Francisco. This is a very rich work ornamented with figures in relief. The principal group represents a shepherd, surrounded by his

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flock, seated at the foot of a tree in the branches of which the Virgin is seen in a vision. On the frieze that follows the architrave of the doorway is the inscription: *Sacro Sancta Lateranensis ecclesia.* Below the alto-relievo of the tree and Virgin and shepherd is inscribed in Spanish: "Chapel of the Miraculous Image of Our Lady of Aranzazú, and burial place of the sons and natives of the three provinces of Biscay and the Kingdom of Navarre; of their wives, sons, and descendants, at whose [*sic*] expense it was built and dedicated in the year 1688." Near the top of the façade is the inscription: *Tu honorificentia populi nostri.*

San José de los Naturales.—This chapel, occupying a site a short distance southeastward of the great church—either upon the line of the Calle de Gante or just east of it—was built by Fray Pedro de Gante about the year 1524. As has been mentioned it was the first parish church of the Indians, as the Sagrario (which see) was the first parish church of the Spaniards. The many parish churches for the Indians thereafter established by Fray Pedro de Gante were adjunct to this church of San José in San Francisco. The building itself was a great arcade, or shed, its vaulted roof upheld by stone pillars, and stone pillars taking the place of walls; being thus constructed that not only might a great number of Indians be assembled under its roof, but that several thousands more clustered around it might see and take part in its services. Cathedral privileges were conceded to this church by Charles V. and Philip II.; and in it the first Mexican Council was held. It was demolished in 1769. Upon its site was erected the church of Los Servitas, dedicated November 12, 1791. This last was demolished when the Calle de Gante was opened, in 1862.

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The first assault upon the integrity of the Franciscan establishment was struck by President Comonfort in 1852. Positive information reached him upon the 14th of September of that year that a conspiracy, having its origin in this monastery, had been formed for the overthrow of the existing government and the establishment of a government in harmony with the views of the ultra clerical party. The revolution was to begin on the 16th of September—the great national holiday commemorating the declaration of Independence. Comonfort acted with his customary energy. On the morning of the 15th the monastery was taken possession of by Federal troops, and the entire community of monks placed under arrest; on the 16th a decree was promulgated ordering the opening of a new street, to be called Independencia, directly across the middle of the monastery inclosure from east to west; and on the 18th another decree was promulgated in which the treasonable acts of the members of the Order were recited and, in punishment of this treason, the monastery was declared suppressed and its property forfeited to the State. Satisfied, however, with having proved the supremacy of the civil to the religious power, Comonfort annulled the decree of suppression by a decree of February 19, 1857, that permitted the re-establishment of the monastery. But the decree did not restore the commanding moral standing of the Order lost through its temporary suppression; any more than it restored the real estate sacrificed to make way for the new street that in the interval had been opened. It was this bold act of Comonfort's that made possible the bolder act by which Juarez, four years later, extinguished all the religious orders at a blow—the general catastrophe in which the great Franciscan

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establishment found its end. On the 27th of December 1860, the army of Juarez entered the city, and immediately made operative and effective the decree of July 12, 1859. The monastery of San Francisco was closed at once; early in 1861 the jewels and pictures were removed from the church—the latter going to the Academy of San Carlos; the altars were destroyed; the bells were taken from the tower, and, a little later, the construction was begun of the houses upon San Juan de Letran by which the façade was hidden and the main entrance closed. In the following April a street was cut through the property from north to south, crossing or passing very near to the site of the first chapel of the Indians: and in the name given to this street, Gante, is preserved a memorial of the good work here wrought by the purest and noblest Franciscan ever known in New Spain.

In 1869 the church, together with the chapel of the Balvanera, passed by purchase to "The Mexican Branch of the Catholic Church of our Lord Jesus Christ." This Protestant sect had its origin among ex-members of the Roman communion who desired "a greater liberty of conscience, a purer worship, and a better church organization." Its claim is that it is not a new departure, but a reversion to the original creed and liturgy of the Christian church in Spain before the adoption of Roman doctrine in the eleventh century. Inasmuch as Archbishop Lorenzana seems to have had in mind the bringing about in Mexico, just a century earlier, of a movement of precisely this same sort, this second spontaneous development of Protestant sentiment in the same soil, though under very different conditions, is a matter of great interest not merely to theologians but to students of humanity at large.

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Santiago Tlaltelolco (D. 42). By a royal order of Charles V.; given at Barcelona May 1, 1543, the present "domed church" was erected. Nineteen years earlier, the Franciscans had established here a chapel—one of the numerous foundations of Fray Pedro de Gante—together with a school. This foundation was materially enlarged by the patronage of the first Viceroy, Don Antonio de Mendoza, who established here the celebrated College of Santa Cruz for the Indians, with a liberal endowment of landed estate. The college was opened in 1537 with an attendance of more than one hundred Indian pupils, who were taught (possibly somewhat more to their amazement than to their edification) Latin, logic, and philosophy. The college justified its existence, however, for among its Indian graduates were several notable men who have left their impress upon Mexican literature. But as a race it is probable that the Indians gave no very adequate return for their training in Latin, logic, and philosophy, for the college declined, and finally, about the year 1578, expired. Twice it was revived—once as the College of San Buenaventura and San Juan Capistrano, in the year 1667, to expire early in the ensuing century; and again under its original title of Santa Cruz, in 1728, to expire finally in 1811. Since this latter date the convent and college buildings have been used for a variety of secular purposes. There is now established here a military prison. Upon the secularization of the Church several pictures and some curious ancient images, including a life-size equestrian figure of Santiago, were removed to the church of Santa Maria de los Angeles, where they may now be seen. The church building is the most conspicuous edifice in the northern suburb of the city.

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Santo Domingo (L. 15). The Dominican Order, founded in Tolosa, Spain, by Santo Domingo de Guzman, was approved by Pope Honorius III. in the year 1223. The Mexican missionary monks of this order came from the Province of Santa Cruz de la Isla Española, in Spain, and arrived in Mexico June 23, 1526. Under the mutual rule of the orders of Dominicans and Franciscans, they were sheltered in the monastery of San Francisco until their own temporary monastery was completed for their reception, in October of the same year. This first building was on the site of the present College of Medicine. From it they removed in 1530 to the monastery (now almost wholly demolished) that was built on land adjoining the present church on the west. By the bulls of Clement VII. of July 2, 1532, and March 8, 1533, the Dominicans of Mexico were erected into an independent province under the name of the Provincia de Santiago de Mexico, Orden de Predicadores. The first church was completed in 1575. This, and the adjoining monastery, were destroyed by inundation in 1716. The present church was dedicated in August, 1736. In order to open the street on the western side of the church, in April, 1861 (after the secularization of the property by the Laws of the Reform) not only was destroyed the greater portion of the monastery, but also the fine chapel of the Tercer Orden. What remained of the monastery was sold to private individuals. The chapel of the Rosary (*capilla del rosario*), the most beautiful chapel annexed to the church, still remains in good order. It is handsomely decorated, and contains some noteworthy paintings by Villanueva. The church is one of the finest in the city, being admirable for its size, its fine proportions, its altars decorated in good taste and

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adorned by some excellent paintings by Mexican artists, and its handsome main altar—only to be compared with that of the Profesa. About the year 1866 extensive excavations were made along the line of the new street, within the limits of the ancient monastery, in search of a considerable treasure reported to be buried there, but the search was vain.

Porta Cœli (M. 41). This Dominican foundation, of August 18, 1603, was at first a college only. As such it was approved by the General Chapter of the order at Valladolid, in Spain, in 1605. The college was suppressed in 1860, but the curious little church still remains. On its front is the quaint Biblical inscription: *Terribiles est locus iste Domus Dei, et Porta Cœli.*

The Inquisition (L. 98). As early as 1527 the influence of the Spanish Inquisition was perceptible in New Spain in the promulgation of a royal order in that year by which all Jews and Moors were banished from the Province. About the year 1529 a council was held in the City of Mexico composed of the most notable men, religious, military, and civil, then in the Province—including Bishop Fuenleal, who was President of the Audencia, together with all the members of that body; the Bishop of Mexico (Zumárraga); the heads of the Dominican and Franciscan orders; the municipal authorities and two prominent citizens. As the result of its deliberations, this council solemnly declared: "It is most necessary that the Holy Office of the Inquisition shall be extended to this land, because of the commerce with strangers here carried on, and because of the many corsairs abounding upon our coasts, which strangers may bring their evil customs among both natives and Castillians, who by the grace of God should be kept free from

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heresy." Following this declaration several functionaries charged with inquisitorial powers visited the Province during the ensuing forty years, suitably discharging the duties of their office by keeping heresy and crimes against the canon law well trodden under foot. The full fruit of the declaration of the council ripened in 1570, when, under date of August 16, a royal order issued appointing Don Pedro Moya de Contreras (afterward Archbishop, and some time Viceroy of the Province) Inquisitor General of New Spain, Guatemala, and the Philippine Islands, with headquarters in the City of Mexico. The chronicler Vetancurt writes with pious joy: "The tribunal of the Inquisition, the strong fort and mount of Zion, was founded in the City of Mexico in the year 1571;" and later he adds: "They have celebrated general and particular *autos de la fé* with great concourse of dignitaries, and in all cases the Catholic faith and its truth have remained victorious." The fact should be noted that the royal order under which the Inquisition was established in Mexico expressly exempted the Indians from its jurisdiction; a politic arrangement that gave it from the outset a strong popular support. For the accommodation of the Holy Office the small monastery at first occupied by the Dominicans was placed at the disposition of the Inquisitor General. This presently was rebuilt, to make it more in keeping with the dignity and the needs of the business carried on in it, but no record of the structure then erected remains. The existing building, now the property of the Escuela de Medicina, was begun December 5, 1732, and was completed in December, 1736. The *brasero* (brazier), or *quemadero* (burning-place), whereon the decrees of the Holy Office were executed, was a short distance east-

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ward of the church of San Diego, upon land since included in the Alameda.* It was a square platform, with wall and terrace arranged for the erection of stakes to which the condemned, living or dead, were fastened to be burned. Being raised in a large open space, the spectacle could be witnessed by the entire population of the city. When the ceremony was ended, the ashes of the burned were thrown into the marsh that then was in the rear of the church of San Diego. Fray Vetancurt, describing the pleasing outlook from the door of San Diego, writes: "The view is beautified by the Plaza of San Hipólito and by the burning place of the Holy Office." As in Spain, so also in Mexico, the Dominican order and the Inquisition were closely associated, though nominally they were independent organizations.†

The first *auto de fé* ‡ in New Spain was celebrated in

* There was another *brasero* in the plazuela of San Lázaro that served for the burning of criminals whose crimes did not come within the jurisdiction of the Holy Office. The principal crimes of which the Holy Office took cognizance were: heresy, sorcery, witchcraft, polygamy, seduction, unnatural crime, imposture and personation. The extreme penalty, death by burning, was visited only upon criminals of the first order, as heretics or sorcerers. In the majority of cases the criminal was strangled before being burned.

† "St. Dominick is said to have first proposed the erection of such a tribunal to Innocent III., and to have been appointed by him the first inquisitor. . . The majority of inquisitors employed have always been Dominicans, and the commissary of the Holy Office at Rome belongs, *ex officio*, to this order."—Catholic Dictionary, article "Inquisition."

‡ The *auto de fé*, or act of the [profession of the] faith, was the public ceremony that followed the secret trial of criminals brought before the Inquisition. The ceremony began by the avowal by the members of the tribunal, and by all assembled with them, of

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the year 1574 : as its result, as is mentioned with much satisfaction by the chronicler Fray Baltasar de Medina, there perished "twenty-one pestilent Lutherans." From this time onward, until the Inquisition was suppressed, these edifying ceremonies were of very frequent occurrence, sometimes taking place annually (as in 1646–47–48–49) for several years in succession. Frequent though they certainly were, and large though the number of those who perished in them undoubtedly was, the number of those actually burned to death was comparatively small. In the majority of cases, even when the body of the offender was burned, grace was shown in first granting death by strangulation. Thus, in the memorable *auto de fé* of April 10, 1649, when (April 11th) fifteen persons perished, only one—Thomas Treviño, of Sobremonte in Castile, who had "cursed the Holy Office and the Pope"—was burned alive. The remaining fourteen were burned after strangulation. When the Liberal constitution of 1812 was adopted in Spain the end of the Inquisition began. One of the first reforms introduced by the Cortes was the decree of February 22, 1813, by which the Holy Office was suppressed throughout Spain and the Spanish dependencies. This decree was promulgated in Mexico on the 8th of the ensuing June ;

their belief in Christianity and the doctrines of the Church. This act of faith, or profession of faith, being ended, the tribunal announced the crime for which each criminal had been tried, and the measure of guilt adjudged to attach to him ; after which announcement, with a perfunctory recommendation to mercy, it relinquished him to the secular arm (*i.e.* to the civil authorities) for punishment. Hence, the *auto de fé* should not be confounded, as it usually is, with the burning or other punishment that followed it, and that, in theory, was the work of the secular power alone.

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and by proclamation of the Viceroy the property of the Inquisition was then declared forfeited to the royal treasury. Another Viceroyal proclamation ordered to be removed from the cathedral the tablets on which, according to usage, were inscribed the names of those whom the Holy Office had declared criminals. But with the overthrow of the Liberal constitution in Spain, and the return to the throne of Ferdinand VII., the decree of suppression was rescinded and the Holy Office once more possessed its property and continued its work. The tribunal of the Inquisition was established again in Mexico January 21, 1814. This re-erection was for only a little time. Following the revival in Spain (March, 1820) of the constitution of 1812, the decree issued by which the Inquisition was suppressed forever. The decree became effective in Mexico May 31, 1820. There is a certain poetic fitness to be found in the fact that the last years of the Inquisition in Mexico were spent in combating strenuously the spread of Liberalism; that the last notable *auto de fé* (November 26, 1815) was that at which the accused was the patriot Morelos. The finding against him was a foregone conclusion. "The Presbítero José Maria Morelos," declared the inquisitors, "is an unconfessed heretic (*hereje formal negativo*), an abettor of heretics and a disturber of the ecclesiastical hierarchy; a profaner of the holy sacraments; a traitor to God, to the King, and to the Pope." For which sins he was "condemned to do penance in a penitent's dress" (after the usual form), and was surrendered to the tender mercies of the secular arm. He was shot, December 22, 1815. But it was the Inquisition that died.

San Agustin (V. 102). Founded in Tagaste, in Numidia, by Saint Augustine in the fifth century, the order

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of Augustinian friars was made an establishment of the Church and united in a single body by Pope Alexander VI. in the year 1256. The first Augustinians, seven in number, entered the City of Mexico June 7, 1533, and were housed by the Dominicans until their own temporary house was completed. They were ceded a tract of land, then called Zoquiapan, on the site now occupied by the Biblioteca Nacional, and of this they took possession in the following month of August. Here they built their first church and monastery, at a cost of $162,000 ; which money was given to them from the public funds by order of the Emperor Charles V. The corner-stone of the church was laid by the Viceroy, Don Antonio de Mendoza, August 28, 1541. This first church was destroyed by fire December 11, 1676. The first stone of the new building was laid on the 22d of the ensuing May, and the new church was dedicated December 14, 1692. Adjoining the west side of the church is the older chapel of the Tercer Orden. In the church was a choir of exceeding magnificence, the cost of which alone was $240,000. The convent was suppressed by the general law of July 12, 1859, and in 1861 the church was dismantled, the beautiful choir being sold out of the country for $3,000. There is now established in this ex-church the Biblioteca Nacional (which see).

San Hipólito (L 114). Historically and sentimentally this is one of the most interesting churches in the city. In front of the spot where it now stands there existed in the year 1520 the second line of defenses on the causeway (now the street occupied by the horse railway to Tacuba) that connected the Aztec city with the main-land westward. At this point was the greatest slaughter of the Spaniards during the retreat of the memorable *Noche*

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Triste (July 1, 1520). After the final conquest of the city, one of the survivors of that dismal night, Juan Garrido, having freshly in mind its bloody horrors, built of adobe at this place a little commemorative chapel. For a short time the chapel was known as "the chapel of Juan Garrido"; but presently it came to be styled "the chapel of the martyrs"; receiving this grander name, as Señor Orozco y Berra shrewdly observes, "perhaps with the object of making the Conquerors appear in the guise of defenders of the faith." The reconquest of the city was completed on the day of San Hipólito, August 13 (1521), and this coincidence led to the dedication to San Hipólito of the commemorative chapel—the name that the church, San Hipólito of the Martyrs, still retains. The present church, built mainly at the charges of the Municipality, was a very long while in course of construction. It was begun in 1599, but was not dedicated, finally, until 1739. Later it was renovated, its present appearance dating from the year 1777. Upon the exterior angle of the wall surrounding its atrium is a commemorative monument, consisting of alto-relievos in chiluca stone, representing in its central part an eagle carrying in his talons an Indian; at its sides are arms, musical instruments, trophies and devices of the ancient Mexicans, and in the upper part is a large medallion of elliptical form in which is carved this inscription: "So great was the slaughter of Spaniards by the Aztecs in this place on the night of July 1, 1520, named for this reason the Dismal Night, that after having in the following year re-entered the city triumphantly the conquerors resolved to build here a chapel to be called the Chapel of the Martyrs; and which should be dedicated to San Hipólito because the capture of the city occurred upon that Saint's

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day." Until the year 1812 there was celebrated annually, on the 13th of August, at this church a solemn ceremony, both religious and civil, known as the Procession of the Banner (*paseo del pendon*), in which the Viceroy and the great officers of State and the nobility, together with the Archbishop and dignitaries of the Church, took part. Its principal feature was the carrying in state of the crimson banner (still preserved in the National Museum) that was borne by the conquerors. (See Hospital de San Hipólito.)

Espíritu Santo. This church, an offshoot from San Hipólito, has been extinct since the year 1862. All that remains visible of it is its eastern wall, a part of which may be seen above the row of little shops on the west side of the Calle de Espíritu Santo. From the suppression of the Hipolitan order (see Hospital de San Hipólito) in 1821, the church and its adjoining convent was variously used, as a school, and as a printing-house, until 1853, when it was given to the Congregation of St. Vincent de Paul—by which the property was occupied until the order was suppressed, May 28, 1861.

Nuestra Senora de Loreto (N. 38). The first representatives in Mexico of the Company of Jesus (founded by Saint Ignatius Loyola in 1534) sailed from Cadiz June 13, 1572, and landed at Vera Cruz on the 9th of the ensuing September. They were housed temporarily in the hospital of Jesus Nazareno, and soon took possession of lands given them by Alonzo de Villaseca, where they erected, in 1576, the church and college of San Pedro y San Pablo (L. 70). They were opposed by the Dominicans, and the college that they established brought them into conflict with the University ; but in time these differences were adjusted. The order was suppressed, by the de-

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cree of the Spanish Cortes of June 25, 1767; was re-established by the royal order of September 10, 1815; and was suppressed again by the order of Ferdinand VII., confirmed by the Cortes, of September 6, 1820—the order being promulgated in Mexico January 22, 1821. Under the Presidency of Santa Ana, by the decree of September 19, 1853, the order once more was established in Mexico, only to be suppressed again, and finally, during the Presidency of Comonfort, by the decree of June 7, 1856. The church and college of San Pedro y San Pablo, after undergoing various vicissitudes—being in turn a hall of assembly for Congress, a theatre, a church once more, a library, a military hospital, a storehouse for forage in the time of the French occupation—finally became extinct; thus leaving the Loreto as the oldest remaining of the Jesuit foundations.

The pious Cacique of Tacuba, Don Antonio Cortés, built for the Jesuit Fathers, in 1573, a little church of canes dedicated to Saint Gregorio. (See Escuela Correcional de Artes y Oficios.) A more stable, though small, church succeeded this primitive structure. About the year 1675 the Father Juan B. Zapata came to Mexico, bringing with him the image of Nuestra Señora de Loreto together with the plans and drawings of the Santa Casa. This house of the Virgin he desired to erect in Mexico, but his intention did not become effective. A chapel was built for the accommodation of the image upon the site occupied by the baptistry of the church of San Gregorio. The worship of the image growing apace, new and larger chapels were built, successively, in the years 1686 and 1738. Upon the expulsion of the Jesuits in 1767, the image was taken temporarily to the church of the Incarnacion; and then for its shelter the present fine church of

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the Loreto was erected. This was begun in the year 1809, and was dedicated August 29, 1816. It was built at the charges of Señor Don Antonio de Bassoco, and his wife the Marquesa de Castañiza, at a cost of $517,000, from the plans of the architects Manuel Tolsa and Agustin Paz. An architectural peculiarity to be observed in the building is that for the minor branches of the Latin cross are substituted four rotundas, above the circular walls of which, and above the main arches of the nave, rises a superb dome—the grandest both in size and treatment now to be found in the capital. Upon one of the altars is a fine Virgin and Child by Pina, and the church contains some interesting paintings by the eighteenth century artist Joaquin Esquivel. In the construction of the church the curious error was made of building the eastern wall of a solid and the western wall of a porous stone, with the result that the western wall has settled to such an extent that the church is very perceptibly out of the perpendicular. This dangerous sinking, together with the inundation of the building, that still further threatened its integrity, caused the church to be closed from the year 1832 till the year 1850—the image meantime being housed in the church of San Pedro y San Pablo. Previous to its reopening examination of the building by competent engineers led to the conclusion that no further settling of the walls was likely to occur—a conclusion justified by the fact that no change in its condition has since taken place. The curious crookedness of the church may be best observed from about the centre of the plazuela upon which it fronts.

Nuestra Señora de la Merced. The Order of Our Lady of Mercy (*Nuestra Señora de la Merced*) was founded, in August, 1218, by San Pedro Nolasco, some-

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time the tutor of the young King James of Aragon, better known as Don Jayme el Conquistador. The principal motive of the order was the rescue of Christians held captive by the Moors. Later it became a purely religious institution, and as such only (with the amusing exception noted below) was known in Mexico. Its chroniclers affirm, and such is the fact, that it was the first of the religious orders represented in Mexico, inasmuch as one of its members, Fray Bartolomé de Olmedo, was in the company of Cortés. But it also is a fact that the order was not regularly founded in Mexico until the year 1574, and its first convent was not completed until the year 1593. Both church and convent were very small. By sturdy begging the brothers presently acquired a capital of $18,000, which was invested in the purchase of a certain landed estate, the property of Guillermo Borondate, erroneously (see p. 74) believed to have been previously occupied by the arsenal in which the famous "brigantines" of the siege were housed. Here in 1601 they founded a new church and convent; and very considerably extended their lands by the purchase of adjacent property, and by taking forcible possession of a small street by which their estate was divided. In order to obtain the right to close and take possession of this street, they asked title to it from the Viceroy, Don Gaspar de Zúñiga—who very promptly refused their request. Paying no attention to this refusal, they worked so hard through a whole night that in the morning the street was closed at its two ends by stout walls; at sight of which the citizens living thereabouts, angered by this invasion of their rights, set themselves in array to tear the walls down. But the monks, not having lost their military instinct, so valiantly defended their ill-gotten

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property that their besiegers were repulsed. Nor was the appeal of the citizens to the Viceroy more successful. Don Gaspar paid no attention to their complaint, and the street remained from that time onward closed. Later, a magnificent church costing $150,000 was built here, the first stone of which was laid March 20, 1634, and which was dedicated August 30, 1654. Upon the suppression of the order, in 1860, the church was partially destroyed, together with the convent; new streets were laid out through the property and the market of the Merced (Mercado de Merced) was here established. Upon the destruction of this church the church of Belen de los Padres remained the oldest surviving foundation of the order.

Belen de los Padres (S. 43). In the years immediately succeeding the Conquest there lived, near by where the church of Belen de los Padres now stands, a pious Indian woman named Clara Maria, the owner of a small landed estate. In their walks in the fields the Brothers of Mercy passed often her door, and she was so well pleased with them and with their holy work that she offered to present them with land for a monastery, and to maintain the monastery, should they build one near a little chapel that she herself already had raised. Accordingly such a little monastery was built beside the chapel, and the good Clara Maria punctually fulfilled her promise during the space of eleven years: providing the maintenance of the monastery and herself daily cleansing and decorating the chapel. At the end of this time she married a good-for-nothing ("bad-head," *mala cabeza*, to quote exactly the words of the ancient chronicle) who speedily spent all her substance, and left both her and the miniature religious establishment utterly desti-

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tute. What became of poor Clara Maria, the chronicler does not tell; but for the brothers there was raised up most opportunely another Indian patron, Juan Marcos, who gave them the land on which the present church stands, and who dedicated himself and his family to their service. A certain Doña Ysabel de Picazo supplemented this gift by giving her considerable fortune for the building of the new church—which was dedicated, under the name of Nuestra Señora de Belen, August 3, 1678. The present church, built by the munificence of Don Domingo del Campo y Murga, was dedicated December 14, 1735. Adjoining the church and convent was built (being opened in April, 1687) the college of San Pedro Pascual. The monastery and college, of course, were extinguished by the Laws of the Reform.

San Diego (I. 16). Of the third company of discalced Franciscans (styled Dieguinos in Mexico) that passed westward to the Philippine Islands, nine remained in Mexico to found the order there. On the 27th of July, 1591, they began to build the church and monastery of San Diego in the plaza then called the Tianquis (market-place) de San Hipólito, the charges of the work being borne by a pious gentleman, Don Mateo Mauleon, and his wife. Work was pushed so vigorously, that in 1593 they removed from their temporary quarters in the hospice at San Cosme (which see) to their own monastery. The church was built less rapidly, being finally dedicated in September, 1621. It survived for nearly two hundred years, the present church having been built early in the present century. By the Laws of the Reform the monks were expelled and the monastery was changed into dwelling houses. The church, being property vested in private hands, was not dis-

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turbed. Services continue to be held in it. San Diego, at the west end of the Alameda, is not a large church but it is richly decorated. Attention should be paid especially to the chapel of Los Dolores, the most harmoniously decorated of any chapel in the capital. Fifteen large pictures by Vallejo completely cover the walls, the more notable being "The Last Supper," "The Prayer in the Garden," and "The Exposition of Christ." In the four angles beneath the dome are good statues of the four Evangelists, and on each side of the main altar are allegorical pictures, dedicated, respectively, to the Virgin of Guadalupe and San José, which are deserving of attention. The main church contains a handsome tabernacle, completed through the exertions of the illustrious Fray Carnago. In the sacristy are some creditable pictures representing scenes in the life of the Virgin.

Nuestra Señora del Carmen (L. 17). The first members of the Carmelite order established in Mexico came in the fleet that accompanied the Viceroy Villa Manrique, and entered the city October 18, 1585. They were first established in some houses adjacent to the church of San Sebastian, of which they took charge—their entry into these houses and their administration of the affairs of the parish being in accordance with permission given by the Viceroy: but most vigorously, though ineffectually, opposed by the Franciscans, by whom the church had been built and to whom the houses belonged. Twenty years later the church and monastery were established in their present situation, the church of San Sebastian being turned over to the Augustinians. After several partial renewals the Carmen was pulled down, about the middle of the last century, in order to erect a new and magnificent church. But

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this project never got beyond the foundations for the main building, and the completion of the church now existing—a relatively small building, that was included in the plan as a chapel. In 1866 the monastery was turned into dwelling-houses, and in May of that year the treasures of the church were taken possession of by the government and its tower was destroyed. Later, it was reopened and services continue to be held in it.

Nuestra Señora de Monserrate (V. 48). About the year 1580 there lived in Mexico two devotees of the Virgin of Monserrate, who caused to be brought for them from Monserrate, in Catalonia, a replica of the famous image there preserved. It was their purpose to build for the housing of the holy image a church, and with the church also a hospital. A brotherhood was organized, and a small hospital was built on the site of the present Molino de Belen—which did good service during the pestilence (known as the *cocoliztli*) among the Indians. Later it was decided to build a monastery and church in the city, but dissensions in the brotherhood led to difficulties with the archbishop and suits in the civil courts; so that, finally, the brotherhood was dissolved and the church (built in 1590) and the monastery were turned over to the Benedictines of Monserrate——two members of which monastery came from Spain (in the year 1602) to take possession of it and to organize the religious establishment. The order finally was established in the year 1614; but its house never had more than eight or ten members, and never passed beyond the condition of a priory, always remaining subject to the abbot of Monserrate in Spain. Notwithstanding its unfortunate beginning, this learned and useful order prospered in Mexico, and in return conferred

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upon the country substantial benefits. Following their custom in Europe, its members were zealous in the good work of teaching; they enriched the literature of the country with a number of important works, besides copying many valuable manuscripts, and so giving to their contents a wider currency; they introduced into Mexico many fruits and vegetables from the old world; they were noted always for their charity and good works. On the 20th of January, 1821, the order in Mexico—then consisting of two priests and two lay-brothers—was suppressed by order of the Spanish Cortes. The church remains open. Three pictures from the priory are preserved in the Academy, the most important of which is St. John in the Desert, by the celebrated Spanish artist Zurbaran.

San Juan de Dios (I. 72). The present church was built upon the site of the little chapel (built about 1582) of Nuestra Señora de los Desamparados, attached to the hospital of the same name, and was dedicated May 16, 1629. It was partially destroyed by fire March 10, 1766, and then was rebuilt as it now is seen. It has a very handsome recessed portal, and a fine façade. The effect of the side upon the street has been destroyed by the erection of a row of highly objectionable houses. (See Hospital de San Juan de Dios.)

San Lázaro (P. 71). Cortés founded a hospital for lepers that soon became extinct. To meet the need for such an institution, the Hospital of San Lázaro, with its church of the same name, was founded by the philanthropic Dr. Pedro Lopez in the year 1572. The hospital was maintained at the charges of Dr. Lopez and his descendants until the year 1721. From that date it was in charge of the Juaninos (Brothers of St. John),

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until the suppression of the order in 1821. It then passed into the control of the municipality, and finally was extinguished, the patients being transferred to the Municipal Hospital, August 12, 1862. The present church was erected in 1721 (when the property passed into the hands of the Juaninos) at the charges of Father Buenaventura Medina Picazo. The cost of the church was $75,175, and of the organ and interior decorations $7,867. The church was the finest belonging to the order in Mexico.

San Antonio Abad (W. 53). Upon the arrival of the first representatives of the order of San Antonio Abad in Mexico (1628) they built for themselves a church and a convent-hospital for contagious diseases in the south-eastern suburb of the city—the church being very small, and the hospital, for the period, very large. The order never exceeded ten in number, in this establishment; and was extinguished, in common with the order generally in Spain and Spanish dependencies, by the bull of Pius VI. (August 24, 1787)—on the representation of Charles III. that the houses of the order practically were deserted because of the gadding tendencies of its members. All that remains of this establishment in Mexico is the Capilla de San Antonio Abad (W. 53); but the name survives in many ways in the vicinity of the foundation: the Calzada de San Antonio Abad, the Garita de San Antonio Abad, the Puente de San Antonio Abad and the Calle de San Antonio Abad all derive their names from this source.

La Profesa (K. 36). Properly speaking, the name of this church is San José el Real, Oratorio de San Felipe Neri; but popular custom has retained its primitive name. It is a Jesuit foundation, of 1595, built

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upon property bequeathed by Don Fernando Nuñez Obregon. The present church was dedicated, as the Casa Profesa de la Compañia de Jesus, August 28, 1720; and remained in the possession of the Jesuits until their expulsion from Mexico in 1767. (See church of the Loreto.) The church, with its dependent very considerable estate of houses and lands in its vicinity, then reverted to the government; of which the property was bought by the Felipenses (Oratorians) in 1771—their own habitation, and a magnificent church partially completed, having been destroyed by the earthquake of April 4, 1768. This division of the congregation of San Felipe Neri, an unvowed religious order, had its independent origin in Mexico. It was founded by Don Antonio Calderon Benavides in 1657, in accordance with the rule of San Felipe Neri, and eventually was incorporated with the Congregation by the Papal bull of December 24, 1697; being then instituted as the Oratorio de Mexico. The church, an elegant building of nave and aisles, is one of the finest in the city. It was designed by Pelegrin Clavé, by whom—assisted by his three most famous pupils, Petronilo Monroy, José Ramirez and Felipe Castro—its best pictures, representing the Seven Sacraments and the Adoration of the Cross, were painted. The interior is very richly decorated in white and gold; and its main altar is one of the most notable works of the architect Tolsa. The magnificent drapings of crimson velvet embroidered with gold, used on the great festivals, were presented by Father Manual Sanchez de Tagle y Bolea; a notable benefactor of the church. At the time of the purchase of the edifice by the Felipenses, its name was changed to San José el Real; but the name of Profesa, having been in current use for

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nearly seventy years, was too firmly fixed in the popular mind to be abandoned; and to this day that name is retained. The street upon which the church fronts, however, is called San José el Real—while the street upon its southern side (in reality the Third of San Francisco) often is called the Calle de Profesa. Upon this southern side of the church the municipality caused to be made, in the year 1885, a very pretty little garden. The buildings at one time belonging to the church have for the most part disappeared, and the few remaining have been materially modified. After the expulsion of the order (under the general law of suppression) the property reverted to the government, and in February, 1861, the work of demolition was begun for the opening of the fine Calle del Cinco de Mayo.

Betlemitas (K. 31). The order of Betlemitas (Bethlehemites) was founded in Guatemala, in the year 1653, by Pedro de San José Vetancurt, a "descendant of the ancient Kings of the Canary Islands," and a cousin of the chronicler. Its object was the care of the sick and the education of youth. The order was founded in the City of Mexico in 1674, and in March of the ensuing year received the lands upon which the present church building stands. Their hospital was opened, with nineteen beds, May 29, 1675. The present church building was erected at the charges of Don Manuel Gomez, the corner-stone being laid June 2, 1681, and the church dedicated September 29, 1687. In the monastery attached to the church were the free schools for which the order was famous; not less famous for the thoroughness of the teaching than for the vigorous methods by which study and discipline were enforced. Among the much be-feruled pupils was current the dismal aphorism: "learn-

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ing is bought with blood!"—*la letra con sangre entra!* The order was suppressed by a decree of the Spanish Cortes of 1820. The monastery for a time was occupied as a military school, later was occupied in part by the nuns of the Enseñanza Nueva (which see) and in part by the school of the Compañia Lancasteriana (which see)—the latter still being in possession. The church building has been transformed into a public library. (See Libraries, Betlemitas.)

Colegio de las Niñas (K. 40). This educational establishment, of which now the church only survives, was founded in the year 1548 by Fray Pedro de Gante as a free school for poor girls of good position. It was governed and administered by the Archicofradia del Santísimo Sacramento, and being an institution well-meriting approval and aid it acquired, by gifts and bequests, a very considerable estate. All of this estate, including the handsome building in which the school was housed, passed into the hands of the government under the operation of the Laws of the Reform. The school building is now occupied by the German club. The little church remains open.

San Fernando (G. 18). The Order of San Fernando, belonging to the Franciscan apostolic college called of the Propaganda Fide, was first established in New Spain, in the city of Querétaro, in the year 1650. The order was founded in the City of Mexico about the year 1693 by the venerable Fray Antonio Margil de Jesus; and the college was established in the city by the royal order of October 15, 1733. The corner-stone of the present church was laid October 11, 1735, and the church was dedicated—with most imposing ceremonies extending over five days—April 20, 1755. The church

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is one of the largest in the city, and before its recent reconstruction was decorated in a style of elegant severity. It was badly shattered by the earthquake of June 19, 1858; and while the necessary work of reconstruction was in progress the Juarez government possessed the city and for a season the church was closed. The repairs have been completed, but much of its original beauty is now lost. Its altars, in the churrigueresque style, have entirely disappeared, and so have many fine paintings which once adorned it. A few paintings yet remain, the most notable of which are a "Birth of Christ—" illustrating a mass of the Nativity—and "Duns Scotus before the Doctors of the Church." From all of the paintings the names of the artists have disappeared. Upon the suppression of the religious orders the church was partially dismantled, and the monastery was sold into private hands —being subsequently (September, 1862) in great part demolished in order to open the Avenida Guerrero. Adjoining this church is the burial place of San Fernando (which see).

San Camilo (V. 99). The Camilists, vowed to the care of the sick and the consolation of the dying, were established in Mexico by Father Diego Martin de Moya in the year 1755. Their monastery was extinguished by the laws of the Reform. It is now occupied by the Catholic Theological Seminary. The church remains—a small building, with an interior tastefully decorated in white and gold. Its official name now is the church of the Seminario Conciliar.

Nuestra Señora de la Concepcion (J. 19). This (in Mexico) Franciscan order was founded in the City of Mexico (under a royal order given in 1530) in the year 1541: in which year Fray Antonio de la Cruz, a Francis-

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can, brought from the convent of Santa Ysabel de Salamanca three nuns by whom the convent, the first convent of nuns in New Spain, was established. The first house of the order became ruinous about the year 1644; and then was built—at the charges of Don Tomas Suaznaba, and of Don Simon de Haro and Doña Ysabel Barrera, his wife—the convent, and the church now existing, at a total cost of $250,000. The church, repaired in 1809, and again in 1854, is a very elegant building of the Greek composite order, and before the Reform was decorated throughout its interior with extraordinary magnificence. Some portion of this decoration still remains. The tower is one of the highest in the city. Over the main altar is an image of the Purísima Concepcion, the origin of which is lost in antiquity. There is a tradition to the effect that in the rear of the organ was a damp place caused by the falling, ina most mysterious manner and at long intervals, of drops of water. The source of the drops never could be found, although most diligent search was made by masons to find some flaw in the roof that would account for them. To one of the nuns of the convent it was revealed in a vision that the drops were a sort of heavenly clock, marking off the years of the convent's existence and that when the dropping ceased the convent would fall. As the convent was secularized under the Laws of the Reform and has been changed into dwelling houses, this supernatural water-clock may be supposed to have ticked out its prophecy to a complete fulfilment. The convent was the most fashionable religious establishment in Mexico, its inmates being recruited from among the noblest families of the land. Its wealth was prodigious, a valuation of its property at the time of secularization showing a total of $1,660,955.

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Through the convent property have been opened the streets of Progreso and Cinquenta-siete.

La Balvanera (V. 21). Upon its foundation by Concepcionistas in the year 1573 this convent and church were dedicated to Jesus de la Penitencia. Later, the dedication was changed to Nuestra Señora de Balvanera. The primitive church having fallen into decay, the existing church was built by the Licenciado José de Lombeida with property bequeathed for that purpose by the Doña Beatriz de Miranda—the source whence the building fund came being so well concealed that not until the Licenciado's death was the charity of Doña Beatriz known. The corner-stone was laid May 3, 1667, and the church was dedicated December 7, 1671. Since that date it has been materially repaired.

Santa Clara (K. 33). Francisca de San Agustin and her five daughters lived together a holy life of retirement from the world in the beaterio adjoining the chapel (now the church) of La Santísima (see p. 181): a little dwelling given them by the Ayuntamiento until such time as they should find benefactors to build them a convent. These they found in the persons of Don Alonzo Sanchez and his wife, who gave them a house at the corner of the present Calles Vergara and Santa Clara; and here, upon the 22d of December, 1579, they took up their abode—having previously, January 4, 1579, taken upon themselves the vows of the order of Santa Clara in the church of the Concepcion. The church of Santa Clara was dedicated October 22, 1661. This church, and a large part of the convent, were partially destroyed by fire April 5, 1755. The present church, practically, dates from the completion of the restoration after the fire, March 18, 1756. The convent was closed February

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13, 1861, and subsequently was sold and transformed into dwelling houses. The church, lacking its choir, remains open. At the outer corner of the church, on the Calles Vergara and Santa Clara, was a little chapel, completed and dedicated to La Purísima January 7, 1730. This building remains, but has been degraded into a very shabby shop. The main altar escaped destruction in the fire, and presumably is that now to be seen in the church—in which case (*vide* Vetancurt) it is the work of the celebrated ecclesiastical artificer Pedro Ramirez.

Jesus Maria (O. 22). About the year 1577, two pious men, Pedro Tomas Denia and Gregorio de Pesquera, conceived the purpose of founding a convent into which the descendants of the Conquerors should be received without dower. With money of their own to the amount of nearly $5,000, and with alms given them, they purchased property at the corner of the present Puente de Mariscala and Callejon de Sta Cruz, and there built a little convent and a little church. The authorization for this establishment was given by Pope Gregory XIII. in a bull dated January 21, 1578, in which was decreed that the convent should be known as Jesus Maria, and that the nuns entering it should take the vows and be under the direction of the Concepcionistas. Therefore it was that the first nuns to enter into the new convent came from the convent of the Concepcion; and this took place February 10, 1580; and on the ensuing day both church and convent, with solemn ceremonies, were dedicated. The site of the convent proving damp and unhealthful, especially because of the inundation of that year, a new site was purchased—that where the church now is—and thither, September 13, 1582, the establishment was removed. It is said that about

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this time there came to dwell in the convent of the Concepcion, and thence presently removed to this convent of Jesus Maria, a nun who was the daughter of King Philip II.; and who also was the niece of the then Archbishop of Mexico, Don Pedro Moya de Contreras, later Viceroy of the Province, and first Inquisitor General of New Spain—some of which honors, at least, fairly may be supposed to have come to this excellent prelate through his sister's connection with the King. It is certain that the coming of this nun to the convent of Jesus Maria was of great material benefit to the establishment. It was raised to the titular order of a royal convent; especial directions were given from Spain for its care and protection by the authorities of the Province; and from both the Provincial and Royal treasuries large sums of money were given it. With the money thus obtained the corner-stone of the existing church was laid March 9, 1597; and the church (lacking then its tower) was dedicated February 7, 1621. The convent also was much enlarged and improved, "so that the presence of that lady within its walls was to all a blessing." February 13, 1861, the nuns were expelled from the building, and the building itself was sold and changed into dwelling houses. The church is very massively, and, of its type, handsomely built. The interior is decorated in white and gold. In the apse is a good picture by Cordero, "Christ in the Temple," and the same subject, by Jimeno, is in the sacristy; Jimeno also has two pictures in the transepts.

San Cerónimo (V. 23). This convent, founded under the Augustinian rule by the Concepcionistas, in the year 1586, was one of the most extensive establishments of its kind in Mexico. But its most enduring fame rests

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upon the fact that here Juana Inez de la Cruz, the celebrated poetess and general writer, took the veil and lived for many years; and that here, April 17, 1695, she died. The convent was suppressed under the Laws of the Reform and a portion of it is now used as a barrack. An effort has been made recently (1885) by the ladies of the City of Mexico to purchase and preserve that portion of the building in which is the cell once occupied by the "Musa Mexicana."

Santa Catalina de Sena (L. 32). By the exertions of two pious women named Felipas this Dominican order was founded in the City of Mexico July 3, 1593; when two nuns came from the convent of the order in Oaxaca and took possession of the little convent that the pious Felipas had prepared for their abode. Two years later the establishment was removed to the spot occupied by the existing convent building; and shortly thereafter the present church was built. The corner-stone of the church was laid August 15, 1615, and it was dedicated March 7, 1623. The convent was suppressed by the Laws of the Reform.

San Juan de la Penitencia (R. 34). In the quarter of the city then called Moyotla, a low-lying, swampy region where only Indians dwelt, there was, in former times, in the place where the existing church now stands, the little chapel of San Juan Bautista. This chapel was one of the four chapels founded by Fray Pedro de Gante about the year 1524 as adjuncts to the parish church of San José in San Francisco. After a time, however, it was neglected, and but for the active piety of the Indians themselves would have utterly disappeared. These, abounding in good works, not only maintained it in repair, but built beside it a little hos-

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pice where travellers from distant parts coming to the city might be freely housed. Later, the wish arising in the hearts of these Indians that their hospice might be made a little convent of Santa Clara nuns—an order which they much loved—they petitioned the Viceroy, Don Luis de Velasco, that this might be ; and Don Luis, beholding gladly their piety, granted their prayer. So it came to pass that on the 18th day of July in the year of grace 1593, there came out from the convent of Santa Clara, being duly licensed by the Rev. Padre Fray Rodrigo de Santillan, four nuns ; and these, marching in procession, accompanied by the nobility of the city and a great multitude, went to the quarter where the little convent was and there took up their abode—being received by the pious Indians of that quarter, and many Indians gathered from afar, with glad shouts and dances and music and all manner of such signs as these barbarics use to express great joy. And when, by an earthquake, the church here built was destroyed, there was performed a miracle ; for a wooden figure of the Child Jesus that was in the church upraised its arm and stayed the fall of a great arch ! Which miracle being noised abroad, the figure thenceforth was held in great veneration ; and the fame of it caused great alms to be given quickly to the convent, so that the church in a little while was built anew. And when this second church, and the convent with it, grew ruinous with age and were pulled down, the convent and the present church were built at the charges of a pious woman, Doña Juana Villaseñor Lomelin ; the corner-stone of the church being laid February 6, 1695, and its dedication taking place January 24, 1711. But even the possession of its miraculous image did not save the convent of San Juan de

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la Penitencia from the destructive force of the Laws of the Reform. When the convents throughout Mexico were suppressed this also passed away.

Nuestra Señora de la Encarnacion (L. 30). This convent, the most magnificent in the city, practically remains intact, and from it may be obtained some notion of the elegance to which convent life was carried in Mexico, in the richer establishments, before the Laws of the Reform were put in force. The foundation of Nuestra Señora de la Encarnacion—usually spoken of simply as La Encarnacion—was laid in a small way March 21, 1593, by nuns vowed to the rules of the Concepcionistas, under the patronage of Dr. Sancho Sanchez de Muñon. New buildings quickly were erected, and a patron was found, in the person of Don Alvaro de Lorenzana, who built the church from plans by the Jesuit Father Luis Benitez at a cost of $100,000. The cornerstone was laid December 18, 1639, and the church was dedicated with magnificent ceremonies (for which Don Alvaro paid, in cost of decorations, entertainment, etc., $3,113), March 7, 1648. At the end of the last century the cloister, extending in front of each of the three stories of the convent in the inner court-yard, was built by the architect Don Miguel Constanzo. This beautiful cloister remains unchanged. Here were deposited, after the suppression of the monastic orders, the very many pictures removed from the other convents and from the monasteries of the city. After the convent became government property it was used for various purposes, and is now (1886) occupied by the Law School (Escuela de Jurisprudencia), and a school for girls. The value of the property owned by this convent when it was suppressed was $1,077,191. The church is

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without aisles, and loses somewhat in effect by the comparative lowness of the vaulted roof. The interior has been modernized, new altars having been erected of the rather meaningless Grecian type that has been in vogue in Mexico during the past century. The main altar, of comparatively recent construction, is notable for the lavish use of gold in its decoration.

San Lorenzo (J. 24). This Augustinian establishment was founded in 1698 by four nuns from the convent of San Gerónimo and two from the convent of Jesus Maria, the patrons of the foundation being Don Juan de Chavarria Valero, and Doña Maria Zaldivar Mendoza; the latter being also the first novice. The present church was built at the charges of Juan Fernandez Riofrio, and was dedicated July 16, 1650. The convent is now used by the Escuela de Artes y Oficios para hombres.

Santa Inez (O. 45). In the year 1600 this convent was founded by nuns from the Concepcion, under the patronage of the Marqueses de la Cadena who spent upon the building and the church connected with it enormous sums. The convent, now converted into dwelling houses, contained many pictures by the Mexican artist Ibarra. The present church was dedicated January 20, 1770. It has a fine doorway of the Ionic order, and the large doors are richly ornamented with carvings in wood. After the suppression of the convent the church was dismantled and was closed for twenty years. It was reopened June 11, 1883, under the name of the Sagrado Corazon de Jesus—but commonly is spoken of by its primitive name.

Santa Ysabel (west side Calle de Sta Ysabel). This beautiful convent and church have almost entirely disappeared. The tower of the church has been demolished,

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but a portion of the southern wall still may be seen above the roofs of the houses on the western side of the Calle de Santa Ysabel. The convent property included the square between the Puente de San Francisco and the Callejon de Sta Ysabel, and the Calle de Sta Ysabel and the Mirador of the Alameda. After the suppression of the order all of this space, excepting the part occupied by the church, was transformed into dwelling houses—the handsome row of houses on the Mirador of the Alameda being then built—and the church was occupied as a manufactory of silk. The convent was founded under the patronage of Doña Catarina de Peralta (who herself was the first novice), February 1, 1601. It was intended by the patroness that the establishment should be of the bare-footed first order of Santa Clara; but as the situation, by its dampness, offered but little encouragement to barefooted piety, the rule adopted was that of the Franciscanas Urbanistas—an order that wears shoes. The convent was twice rebuilt, upon a scale of increasing magnificence, the latest building being completed May 27, 1852. The order was celebrated for its piety and beneficence.

San José de Gracia (V. 25). In a house that stood upon the present site of the church of San José de Gracia there met in ancient times a little company of pious women, some widows and others wives, who associated themselves together in a society to which they gave the name of Santa Monica. At the wish of this company that a convent should be established in the place where their meetings were held, Fray García Guerra obtained the necessary license, and the convent was founded by two nuns from the convent of the Concepcion and two from the convent of the Encarnacion, under the patronage of Don Fer-

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nando Villegas, in the year 1610; in which time also was built the first church. About the year 1658, the church being then much dilapidated, the present building was erected at the charges of Don Navarro de Pastrana; the corner-stone being laid March 19, 1659, and the dedication taking place November 24, 1661. The convent, as such, has passed away. The church, becoming the property of the government when the Laws of the Reform went into effect, was purchased from the government, about the year 1870, by the Protestant organization known as The Mexican Branch of the Catholic Church of our Lord Jesus Christ. (See San Francisco.)

Santa Teresa la Antigua (M. 26). The Carmelite order of Santa Teresa first was planted in New Spain in the year 1604, being then established in Puebla. Thence the order was established in the City of Mexico in this wise: There were in the convent of Jesus Maria two nuns devoted to the rule of Santa Teresa, which they followed under the guidance of the Carmelite Fathers. Hearing of their devotion, Don Juan Luis de Rivera offered to found in the city a convent of this order in which they might dwell. Dying before his pious purpose could be executed, he left provision for it in his will; devising, for the use of the to-be convent, certain moneys and the house in which he had lived. Yet some years went by after Don Juan's death and no disposition was shown by his heirs to make the bequest operative; and so the matter stood when there arrived in Mexico the new Archbishop, Don Juan Perez de la Serna. Now this Archbishop was a brisk and most punctual person, and so soon as he knew that the Church was defrauded of her rights by the heirs of Don Juan he went straightway to law with them; and as the will of Don Juan was clear and explicit the

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suit was adjudged in his favor. Therefore, July 1, 1615, the money in dispute was paid over to him, and the possession of the houses was his. But here a new difficulty confronted him in the plump refusal of the tenants of those houses to move away. However, this Archbishop was a person of expedients. Gaining entrance to the houses in the night time, he caused to be built within them an altar: and in the first light of dawn on the morning of July 4, 1615, all of the recalcitrant tenants were aroused by a most prodigious thumping and shouting and ringing of bells, and then were bidden to attend at the impromptu altar while the Archbishop celebrated the mass. In wonder and astonishment they came; and when the mass was at an end the Archbishop told them shortly that he had taken possession of those houses for a holy purpose with the authority of the Law and with the approval of the Church; and that the sooner they got out of them the better. And thereupon they went. With the same energy that had characterized his fourth of July celebration, the Archbishop set workmen to the demolition of the buildings on the morning of the 5th; and on the afternoon of the same day the foundations of the long-delayed convent were set in place; and so furiously did this vigorous churchman push matters that on March 1, 1616, the two nuns who so long had desired to be of the order of Santa Teresa—having the day before taken the vows and assumed the Carmelite habit—were installed in their convent. Their installation was accompanied by imposing ceremonies, at which the Vice-queen and some of the most noble ladies of the city assisted; and the solemnity of the occasion so impressed one of the ladies in waiting upon the Vice-queen that then and there she became the convent's first novice. This convent was

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dedicated, as was its church, to San José. The existing church was built at the charges of Señor Estéban Molina de Mosquera; the corner-stone being laid October 8, 1678, and the church dedicated to Nuestra Señora la Antigua (this dedication being expressly stipulated for by Don Estéban as a condition precedent to his patronage) September 10, 1684.

The convent and the church practically lost their primitive names (even before the convent was suppressed); these being merged in the name of the existing chapel of El Señor de Santa Teresa: and as there exists also a church (Santa Teresa la Nueva) dedicated to Santa Teresa, this church always is spoken of as Santa Teresa la Antigua. The beautiful chapel of El Señor de Santa Teresa, in reality a large church, was built for the suitable housing of the miraculous crucifix still remaining there. This crucifix was brought from Spain in the year 1545, and was placed in the church of the mining town of the Cardonal (in the present State of Hidalgo), where it was known as the Santo Cristo de Cardonal. In course of time the crucifix became injured and unsightly and was thrown into a fire to be burned. The flames failing to consume it, it was buried. Later, it chanced to be dug up again; and was found still uninjured. Finally, it miraculously renewed its freshness and appeared as though newly made. Hearing of these things, the Archbishop of Mexico, Don Juan Perez de la Serna, caused it to be placed in an oratory; and in 1634, his successor, Don Francisco Manzo de Zuñiga, caused a chapel to be built for it at his private charge. The crucifix was brought to the City of Mexico—though in order to secure it the emissaries of the Archbishop had to give regular battle to the people of the Cardonal, who most vigorously

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opposed its removal—and when the church of Nuestra Señora la Antigua was erected an especial chapel therein was provided for it. The worship of the miraculous image spread rapidly in the city, and as the chapel containing it was deemed too poor to be thus honored, a new one was built at the charges of Don Manuel Flores; the corner-stone being laid December 17, 1798, and the dedication taking place May 17, 1813. This structure, of which a considerable portion still remains, was considered one of the most beautiful church buildings ever erected in Mexico; and the greatest work of its architect, Don Antonio Velasquez, first Professor of Architecture in the Academy of San Carlos. It was badly shattered by the earthquake of April 7, 1845. The beautiful dome, a part of the vaulted roof, and the apse were destroyed—the destruction of the apse involving also that of a curious fresco by Jimeno representing the fight between the servants of the Archbishop and the people of the Cardonal. The miraculous crucifix (thereby doing violence to the precedents in its history of two hundred years earlier) was somewhat damaged. Pending the reconstruction of the chapel, it was placed in the cathedral. The chapel was repaired under the direction of the architect Don Lorenzo Hidalga (the work going on slowly as alms for its prosecution were received) and was reopened May 9, 1858—when, with very imposing ceremonies, the miraculous crucifix was brought back from the cathedral. The existing dome is one of the most beautiful in the city (though said to be less elegant in its proportions than that which it replaced). As seen from the floor of the church, its upper part is most effectively lighted by a row of windows entirely concealed by a break in the vaulting. The fine shape and proportions of the original

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chapel by Velasquez of course are preserved; as are the original arches and imposing Corinthian columns. Several good pictures by Cordero are in the chapel, though the best are copies—Raphael's "Transfiguration" and Titian's "Assumption."

Santa Teresa la Nueva (O. 27). A church and convent of Carmelite nuns were founded by this order under the patronage of Don Estéban Molina de Mosquera (patron also, as stated above, of the church of Santa Teresa la Antigua). The corner-stone of the church was laid September 21, 1701, and the church was dedicated January 25, 1715–16.

San Bernardo (M. 39). Don Juan Márquez de Orozco, a rich merchant of the City of Mexico, dying in 1621, left his house and goods, valued at $60,000, to found a convent under the Cistercian rule. Fourteen years having elapsed leaving this bequest still unused, no nuns of the Cistercian order having come from Spain to make it operative, three sisters of the deceased merchant, nuns in the convent of Regina Cœli, together with two other nuns in the same establishment, obtained permission to live in the vacant building where Don Juan had intended that his nunnery should be founded. Here they established themselves in the year 1636: and thus was the foundation of the convent of San Bernardo laid. There being here no church, and the building being unsuited to convent purposes, a patron was found in the person of Don José Retes Largache, at whose charges both were built. The corner-stone of the church was laid June 24, 1685; and the church was dedicated June 18, 1690. The present church building, into which some portion of the older building was incorporated, was dedicated September 29, 1777. Upon

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the suppression of the convent the church was dismantled, and for a time was used as a storehouse. It has been reopened. Its façade may be seen, as though a framed picture, from the northern end of the Callejon de la Callejuela—the little street running southward from the Plaza Mayor. The convent in part has been destroyed in order to open the Calle de Ocampo.

Capuchinas. The first members of the order of Capuchinas in Mexico, coming from a convent of the order in Toledo, arrived in the capital October 8, 1665. These came to accept the bequest of Doña Ysabel de Barrera, widow of Don Simon de Haro, who in her will had bequeathed the house in which she had dwelt and $10,000 in money for the founding of a convent of this order. Upon their arrival they were received into the convent of the Concepcion until their own convent should be ready for their habitation; and this building being completed they were inducted into it, with solemn ceremonies, May 29, 1666. The primitive church, built with a portion of Doña Ysabel's bequest, was replaced by a larger structure that was dedicated, September 11, 1756, to San Felipe de Jesus, the Mexican proto-martyr. In February, 1861, both convent and church were demolished in order to open the Calle Lerdo—an extension southward of the Calle de la Palma. All that remains now of this foundation is its name, that still designates the street on which the church of the Capuchinas faced.

Corpus Christi (I. 35). The then Viceroy, Don Baltasar de Zuñiga, Marques de Valera, wishing to establish a Capuchin convent into which should be received only Indian girls of noble descent (*niñas caciques y nobles*) bought the property upon which the church and convent building of Corpus Christi now stand. At

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a charge of $40,000 he erected the convent and church, the corner-stone being laid September 12, 1720, and the church being dedicated July 10, 1724. On the 13th of July following, the sisters of the foundation—coming from the convents of Santa Clara, San Juan de la Penitencia and Santa Ysabel—took possession of the new convent. In order to enforce his wish that the convent should receive Indian nuns only, Don Baltasar obtained from the Pope, Benedict XIII., a most peremptory bull (given June 26, 1727) commanding that only such should be received within its walls. In this convent was the custom that novices taking the veil should be dressed in the richest possible Indian costume, the ceremony being one of the most distinctive sights of the Mexican capital previous to the adoption of the Laws of the Reform. The convent has been transformed into dwelling houses. The church, a small building without aisles, remains open.

Santa Brígida (K. 28). The order of Bridgittine nuns (founded by Saint Bridget of Sweden about 1344, and introduced into Spain by Queen Ysabel, wife of Philip IV., October 8, 1734) was founded in Mexico by Spanish nuns under the patronage of Don José Francisco de Aguirre and his wife Doña Gertrudis Roldan. By these pious persons the convent and church of Santa Brígida (the sole establishment of the order in Mexico) were completed, December 21, 1744, and immediately were taken possession of by the founders—who had arrived in the city on the 13th of September, 1743, and had been housed, meanwhile, in the convent of Regina Cœli. Upon the confiscation of church property the church of Santa Brígida was bought by a rich family of the city, and, being held in trust for church uses, remains open

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for worship. It is too modern a building to be especially interesting, and is maintained in a condition of such aggressive newness and freshness that it possesses little claim to consideration from the standpoint of the picturesque. But it is the most fashionable church in the City of Mexico.

Enseñanza Antigua (M. 29). The Compañia de Maria, an order having in charge the preparatory teaching of girls, was founded in Bordeaux by Jeanne de Lestonac about the year 1600 as a counter-stroke to the then recently established Calvinistic schools. The founders of the order in Mexico came from the convent of Bessiers, in Barcelona, arriving in the City of Mexico August 30, 1753. Pending the completion of their convent, they were housed in the convent of Regina Cœli. They purchased, June 22, 1754, for $39,000, certain houses in the Calle de Cordobanes; and these, being modified to their purposes, they took possession of in the month of October following. On the 21st of November the house was formally blessed by the Archbishop under this ample and imposing name: Nuestra Señora del Pilar de religiosas de la Enseñanza, escuela de Maria. The church belonging to the establishment was dedicated November 23, 1754. At later dates the convent building was enlarged to its present proportions. It is now occupied in part by the Palacio de Justicia (M. 91), and in part by the school for the blind. The church is open for worship. There are here some good pictures of the early Mexican school.

Enseñanza Nueva. This was a branch establishment of the Enseñanza Antigua, founded, under the patronage of the then Bishop of Durango, Don Francisco de Castañiza, in the year 1811. It was intended, exclu-

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sively, for the education of Indian girls. The institution, after being housed in several successive buildings, was suppressed by the Laws of the Reform. The only trace of it surviving is the name of the street where it first was established: Colegio de las Inditas—the College of the Indian girls.

College of the Sisters of Charity (J. 64). The large building in which the Sisters of Charity were housed, north of the Plaza de Villamil, was built at a cost of $150,000, by Padre Bolea Sanchez de Tagle, who desired here to found a college in which Indian girls whose beauty would expose them to temptations and dangers in the world might be educated and at the same time kept in safety. The building was not completed, and the philanthropic project never was realized. But the name of Colegio de las Bonitas (the college of the pretty girls) usually shortened into Las Bonitas, always has clung to the edifice, and so it is generally styled to-day. After being used for various purposes, the building was set apart for the Sisters of Charity. The founding of this beneficent order in Mexico was due to the patronage of Doña Maria Ana Gomez de la Cortina, who provided for the costs of bringing members of the order from Spain, and very liberally endowed the Mexican establishment. Twelve members of the order, from Madrid, arrived in the city November 15, 1844; and to these Doña Maria joined herself, taking the habit of the order and giving herself with them to good works. She died January 6, 1846, and was buried in one of the courts of the house which she had established—in which forlorn and dismantled place her handsome tomb may still be seen. By her will she bequeathed to the order the sum of $141,000, which was punctually paid by her executors

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within a month of her death. The church, La Caridad, still open, was built with a portion of this fund; it is a small but elegant building, with excellent interior decorations in white and gold. It was dedicated—General Santa Ana serving as *padrino* (god-father)—May 8, 1854.

The Sisters of Charity, during their stay in Mexico, had charge of the principal hospitals of the capital, and of many hospitals also in the other cities of the Republic; and everywhere performed most effectively their good work. So highly were their services esteemed that they were by name expressly exempted from the operation of the Laws of the Reform. However, when the Laws of the Reform became incorporated into the Federal Constitution (by the act of December 14, 1874) the order of Sisters of Charity also was suppressed. This act was most violently denounced by the Conservative party, and was not by any means generally approved by the Liberals. But in spite of the very active opposition that it encountered, it was made effective. During January and February, 1875, the Sisters left the country: thus formally bringing to an end the existence of religious orders in the Republic.

Independent Churches. In addition to the cathedral and parochial establishment, and the foundations of the several religious orders, there are a few churches in Mexico which occupy an independent position in that they are the foundations of individuals or of societies. The more important of these are the following:

Jesus Nazareno (V. 109). Under the name of Nuestra Señora de la Purísima Concepcion this church (with its hospital of the same name, see Hospital de Jesus Nazareno) was founded by the Conqueror Hernando Cortés before the year 1524; as is proved by a reference

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to it in the municipal accounts of that year. After the death of Cortés (by whom an ample endowment was made for both hospital and church) his administrators contracted (November 26, 1601) for the completion, at a cost of $43,000, of the new church, begun in 1575 and then in course of erection. This work was not completed at that time, and for nearly a century the church remained with its walls built only to the height of the cornice, and with only a portion of it under roof. Even this roof was defective, being of clay, in which trees grew and thrust out the lower walls. In the meantime service continued to be held in the primitive church. Such was the condition of affairs in the year 1663 when, a pious Indian woman dying to whom it had belonged, there came into the possession of the church and hospital a celebrated image of Jesus Nazareno. The immediate result of owning the image was a great increase of revenue from alms. At this fortunate time the chaplain of the hospital (named to that position May 22, 1662) was Don Antonio de Calderon Benavides, by whose energy the rapidly accumulating wealth was used for the completion of the church in a manner at once substantial and elegant. Finally, this church, begun in 1575, was dedicated with much solemn rejoicing in the year 1665; then receiving officially the name of Jesus Nazareno, by which it long had been known. Its exterior remains practically unchanged. The interior was materially modified in 1835, when all the woodwork was renewed. The church contains a very large tabernacle, the four pillars of which sustain an entablature that supports a statue of the Virgin of the Immaculate Conception. In the transepts are two altars, one dedicated to Nuestra Señora del Rosario and the other to Jesus Naz-

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areno—upon which latter the famous image stands. In the church are the tombs of the philologist Fr. Juan Crisóstomo Nájera; the historian Don Lúcas Alaman; the sculptor Don Manuel Vilar, and Colonel Manuel Calderon. The sacristy is notable for its wooden roof beautifully carved; a very elegant structure, and the last remaining of the several which once were found in the city.

In the sacristy reverently is preserved—in a niche of the altar of Nuestra Señor de la Cadena—the image of Nuestra Señora de la Bala: Our Lady of the Ball. The legend connected with this small, very old, and greatly venerated image is this: In ancient times it was the property of a good poor man of the village of Ixtapalapan, who had made a shrine for it in his house. This poor man charged his wife with infidelity and threatened to shoot her. She threw herself before the image, imploring the Virgin's protection—and this was granted, for when her husband fired the image intercepted the ball! So miraculous an intervention satisfied the poor good man that his suspicions had been groundless, and he restored his wife to her rightful place in his heart, and together they worshipped the image reverently. The fame of what the image had done was noised abroad, and presently it was placed in the church of La Purísima; where it was greatly venerated. In response to the prayer of Dr. Pedro Lopez it was given him, later, that he might place it in his newly founded church of San Lázaro; where, performing many miracles, it remained for upward of two centuries. Finally it was placed in its present position, by order of Archbishop Labastida y Dávalos, March 2, 1884. There are many married women of the capital who hold this miraculous image in very high esteem.

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The most interesting relic in this church, preserved in the chancel, is the sarcophagus that once contained the bones of Cortés. By his will, Cortés ordered that should he die in Spain his bones should be brought in ten years time to Mexico and deposited in the convent of the Concepcion that he purposed building at Coyoacan—but which, in point of fact, never was established. He died December 2, 1547, in the town of Castilleja de la Questa ; whence his body was carried in great state and buried in the chapel of the Dukes of Medina Sidonia. At the time that he had fixed for their removal thither his bones were brought to New Spain, and at first were deposited in the church of San Francisco at Texcoco. Here they remained until 1629. On the 30th of January of that year died his grandson, Don Pedro Cortés, the last of the male line. It was then decided that Don Pedro should be buried in the church of San Francisco in the City of Mexico, and with him the bones of his grandfather. All of which, with much pomp and ceremony, was done upon the 24th of February following. On the 2d of July, 1794, the bones of the Conqueror again were moved, this time to the marble sepulchre that had been prepared for their reception in Jesus Nazareno, the church that he himself had founded. But in the troublous years of the revolt against Spain it was feared that his tomb would be violated—so great at that time was the popular hatred of the Spaniards and of all things Spanish—and that the remains of the Conqueror might be preserved in safety they were removed from the sepulchre on the night of September 15, 1823, and hidden in another part of the church. Thence they were secretly removed by Don Lúcas Alaman, the agent in Mexico of the Duke of Monteleone (heir to the estates of

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Cortés), and were sent to Italy—where at last, in the vaults of the Dukes of Monteleone, they were at rest.

Nuestra Señora de Los Angeles (C. 44). Concerning the founding of the church of the Santuario de Nuestra Señora de los Angeles, tradition tells that a cacique (chief) named Isayoque found floating upon the water, during the inundation of 1580, a beautiful picture, painted upon canvas, of the Virgin. Very much delighted with his good fortune, and desiring to do the Virgin honor, he built to contain the picture a little chapel of adobe on the exact spot beneath where he had found it floating upon the waters—that is to say, precisely where the sanctuary now stands. For some reason, however, the cacique decided not to keep the original picture in the chapel that he had built for it, but to have it copied very exactly by a skillful painter upon the adobe wall. This, therefore, was done; and in the year 1595 a larger and handsomer chapel, though still a very small one (precisely the size of the chancel of the existing church) was built over the adobe wall on which the picture was painted. The new chapel was dedicated under the name of the Assumption (although, in point of fact, the picture represents the Immaculate Conception); but, as there were many angels upon the picture, the chapel came in a little time to be known by the name of Our Lady of the Angels—which name remains and is recognized as that of the existing church. Not a shrine in Mexico has seen so many reverses of fortune as have attended this one. It has been time and again abandoned and suffered to fall into ruin; and once (1607), being then roofless, it passed through the inundation and precedent great rains by which the city was submerged. But through all its exposure to

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sun and water and falling walls the hands and face of the picture (though painted upon sun-dried clay) remained unharmed—a preservation that came in time to be recognized as a cumulative miracle. At one time and another various pious persons repaired the chapel, and at last, in the person of Señor Larragoitis, a patron was found by whom the present church was erected. The project of this patron was to erect a very large and handsome church of nave and aisles surmounted by a dome; but upon the report by the architect that the ground was too swampy to permit of the erection of such a building, the plan of the existing church was adopted. This was completed in the year 1808. It is a quaint structure, having the appearance of being much older than it really is. The miraculous painting (at least the hands and face, which only are visible) continues in excellent condition. The other portions of the picture are hidden behind a dress made for it by a most pious tailor, José de Haro, in the year 1776; in which year he also rebuilt the chapel—then in one of its periodic conditions of ruin. As the picture, besides being thus draped, is inclosed in a glazed shrine, very little is to be learned by looking at it of the substance upon which it is painted. In the church is preserved a most dashing (but somewhat ruinous) life-size equestrian effigy of Santiago—brought hither from Santiago Tlaltelolco when that church was taken possession of by the government. There is also preserved here a stone, upon which is engraved the date 1595, that is said to have been a part of the second of the several chapels built for the housing of the picture.

La Santísima Trinidad (O. 37). About the year 1658 there was founded, close to the site of the present church, a *beaterio*—a little house wherein holy women

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dwelt, vowed to good works but not to the rule of any especial religious order—dedicated to La Santísima Trinidad; and here were housed (1570–79) while waiting for the building of their own convent, the founders in Mexico of the order of Santa Clara (which see). Adjacent to the *beaterio* there were granted (January 9, 1596) to Francisco de Olmos and Juan del Castillo, *alcaldes* of the tailors of the City of Mexico, two lots of land; upon which they agreed to establish a hospital for the poor, and a chapel, dedicated to the physician-saints Cosme, Damian, and Amado—which pious work was begun precisely fourteen days after the grant was made. Later, there was founded, in connection with these religious establishments, a society known as the Congregacion de los Trinitarios (Trinitarians). Upon these several foundations the present church (always spoken of as La Santísima) was reared. The second church of the foundation was dedicated September 19, 1677, and the existing church, begun in 1755, was dedicated January 17, 1783. The building is notable for its exceedingly rich façade in the churrigueresque style, and for its fine towers. The interior is not especially interesting, having been made over in relatively modern style.

Salto del Agua (T. 12). The license to collect alms for the building of the present church—upon a site once occupied by one of Fray Pedro de Gante's Indian mission chapels—was given to Sr. Dr. Don Francisco Navarijo January 7, 1729. But the alms came in slowly, and the corner-stone was not laid until March 19, 1750. In 1761 the church was made adjunct to the parish church of Santa Vera Cruz; and became itself a parish church in 1772, when the existing parochial division of the city was

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made by Archbishop Lorenzana. Its name is derived from its proximity to the fountain at the termination of the aqueduct from Chapultepec. The parish in which this church is situated, and of which it was the head, continues to be known by the name of the Salto del Agua ; the administration of the parish, however, has been removed recently to the old conventual church of Regina Cœli (which see).

VI. SCHOOLS AND COLLEGES.

In the municipality of Mexico there are 89 primary schools, directed by 153 teachers, attended by about 4,700 scholars, and supported by the Ayuntamiento at an annual charge of $127,000 ; also, within the municipal limits the Federal government sustains nine primary schools for children, two primary schools for, respectively, male and female adults, and one graded school for girls, the total attendance at which is 2,700 ; also, within the municipal limits there are 24 primary schools, attended by 4,049 pupils, sustained by the Catholic Society and other societies of the same faith ; 37, attended by 1,340 pupils, sustained by the Evangelical Church, the Lancastrian Society and the Beneficial Society. All the foregoing schools are free. Of private, paid, schools within the municipal limits there are 128, attended by 2,900 pupils. Including the secondary and higher schools, and colleges, the total number of educational institutions within the municipality is 288, with a total attendance of 15,754. Detailed information in regard to the schools and school system of the city and of the country at large may be obtained, by any properly pre-

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sented person, at the Ministry of Justice and Public Instruction. (See Government Officials, Presentation to.)

Many of the buildings now occupied by schools and colleges possess such historical or architectural interest, or contain such works of art, as make them very well deserving the attention of the traveller. Mainly from this standpoint of secondary interest, therefore, the following named institutions are treated of.

Conservatorio de Música (Ex-University, M. 104). The University of Mexico was erected by a royal order of the Emperor Charles V. of September 25, 1551, being then granted the statutes, privileges, and prerogatives of the University of Salamanca. The institution was opened (*vide* Vetancurt) January 25, 1553, in houses adapted to its needs at the corner of the Calles Arzobispado and Reloj; thence it was removed to houses the property of the Hospital de Jesus Nazareno; and thence, finally, to the site occupied by the present building. The establishment of the University upon this site was attended with much difficulty. The land was a portion of the estate of Cortés, and the agent of the Marques resisted the decree of the Audencia (June 1, 1584) permitting its purchase by the Rector of the University. After litigation, the right of the Rector was recognized, and the building was erected about 1590. The existing building was erected during the reign of Charles III.—that is, previous to the year 1787. The career of the institution was a stormy one; frequently it was in collision with the government, and several times it was suppressed. Its final suppression was in the year 1865, when this building became for a time the office of the Ministry of Public Works. In 1877 the Conservatory of Music was established here. The interior is notable for

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the beautiful cloisters surrounding the central court—now converted into a garden ; for the fine and artistically decorated concert hall ; for the handsome stairway ; and for the painting by Vallejo that is one of the three with which the stairway is adorned. Vallejo's work is a votive picture ordered in commemoration of the promise made by Clement XIV. to Charles III. to insert in the Litany of the Virgin the invocation *Mater immaculata*. The lower plane of the picture shows a large edifice, in the midst of which are seen, kneeling, the Pope, Clement XIV., King Charles III., the Archbishop Lorenzana, the Viceroy Bucareli and, standing, Duns Scotus and groups of students ; in the upper plane, relieved against brilliant masses of clouds, are seen the Virgin with the Four Doctors, Saint Paul and Saint Catharine (patron saints of the University), together with Saints Thomas, John of Nepomuck and Luis Gonzaga (patrons of study). The composition of the work has excellent quality, and upon it and the pictures in the church of San Yldefonso the reputation of Vallejo mainly rests. The Conservatory has a library and collection of music and is doing admirable work in maintaining the musical standard of the capital.

La Mineria (School of Engineers, K. 97). The Tribunal de Mineria was founded, May 4, 1777, by Don Velazquez de Leon and Don Lúcas de Lasaga, having for its purpose the stimulation of mining enterprise, the conrection of existing abuses, the formulation of an improved code of mining laws, and the foundation of a school of mines. The laws requested by the founders, together with permission to create the school, were granted in a royal order dated May 22, 1783. Pending the erection of a suitable building, the school was opened, January

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1, 1792, in a house adjoining the Hospicio de San Nicolás. The ground upon which the existing building stands was purchased March 14, 1793, and, after a considerable delay, during which other suggestions for housing the school were under consideration, the plans for the building were presented by Don Manuel Tolsa, March 16, 1797. These, after modification, being accepted, work began on the 22d of March ensuing, and the building was completed, April 3, 1813, at a cost of $1,597,435. Scarcely was it finished, however, when the walls began to settle; and this continued until they were dangerously out of line and in many places cracked. So considerable was the injury to the structure, and so costly were the plans suggested for restoring it, that at one time the intention seriously was entertained of demolishing it. Fortunately, at this juncture, the skilful architect Don Antonio Villard presented a plan of restoration that was applied successfully (at a cost of $97,000), in the year 1830 —the school being housed, while the repairs were in progress, in the present Hotel Yturbide. The curving lines of the cornices of the east side show how far the settling had gone before it could be staid. This building is considered by all Mexicans, and with justice, one of the most imposing both in size and architectural treatment of the capital. It has fine courts, galleries, and stairways, and one hall of magnificent proportions. The decoration throughout, save in the chapel, is simple and in excellent taste. The chapel is decorated richly, containing a very elegant altar of bronze, and upon its walls and flat roof frescoes by the Mexican artist Jimeno. The school possesses a serviceable library, an astronomical and meteorological observatory, fine cabinets of geology and mineralogy, and a museum of mechanical apparatus of con-

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siderable value. It was in this building, during his visit to Mexico in 1880, that General Grant was lodged.

Escuela de Medicina (Medical College, L. 98). By a royal decree of March 16, 1768, there was ordered to be established in the Hospital Real (which see) a course of practical anatomy, under the direction of Don Andrés Mantaní y Virgili. To this, by a decree of May 20, ensuing, was added a course in operative surgery. The classes formed under these decrees began February 3, 1770; after which date degrees in medicine were granted by the Universities of Mexico and Guadalajara. A decree of November 21, 1830, extinguished this primitive medical establishment and created the Medical Faculty of the District; and this in turn was amended by the decree of October 23, 1833, that created the Institute of the Medical Sciences—virtually the existing Medical College. To the Institute quarters were assigned in the ex-monastery of the Betlemitas; and by the ordinance of January 24, 1842, it received its present name of Escuela de Medicina. From the Betlemitas the college was removed to the ex-monastery of San Hipólito in September, 1850, and finally, by purchase (at a cost of $50,000), acquired its present building (formerly occupied by the Inquisition, which see) in 1854. The college has a fine amphitheatre, a committee room in which is a notable statue, by the sculptor Soriano, of St. Luke the Physician, cabinets of chemistry and natural science, and a library.

Escuela Preparatoria (Preparatory School, M. 96). This institution, the function of which is to prepare advanced pupils from the lower schools for the several professional careers, is the lineal descendant of an ancient Jesuit foundation; and still is known popularly by its ancient name of the College of San Yldefonso. In the year

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1582 the Jesuits in Mexico were commanded by the General of their order to consolidate into one institution their several then existing seminaries. Some difficulties in the way of the execution of this order were overcome, and by license of the Viceroy (July 29, 1588) the colleges of San Gregorio, San Miguel, and San Bernardo were extinguished and the College of San Yldefonso was founded in their place; in which, January 17, 1618, the College of San Pedro y San Pablo also was merged. The present building was completed in 1749, at a cost of $400,000. During the several periods in which the Jesuits were banished from the country the College building was used for various purposes, and was revived as a school upon their several returns. Since the final expulsion of the order the college has been administered by the government; as it was also during the long period of Jesuit banishment between 1821 and 1853. The college building is of a severe style of architecture, massive in construction, and very large. Especially to be noted are its fine courts surrounded by arcades; its handsome halls; its cabinets of physics, chemistry, and natural history; its palæontological museum, and its well-selected library. Two of the most important works by the painter Vallejo are in the sacristy of its chapel, "The Feast of Pentecost" and "The Holy Family."

Other Important Schools. *Escuela de Agricultura* (School of Agriculture, on the road to Tacuba). This institution, after many ineffectual attempts at its foundation (the first of which was made in the year 1833), finally was founded in the year 1854. It is now established outside the Garita of San Cosme in the *hacienda* of San Jacinto. It possesses a library adapted to its needs, cabinets of physics and chemistry, a garden of acclimat-

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ization, and large grounds for practical agricultural training.

Escuela de Comercio y Administration (Commercial College, K. 101), is established in the building formerly occupied by the Hospital del Tercer Orden, adjacent to that of the Mineria. It is provided with a library and collections of samples for practical study.

Escuela de Jurisprudencia (Law School, L. 30) has appropriated to it a portion of the beautiful convent of the Encarnacion. The school possesses a good library and is well attended.

Seminario Conciliar de México (Catholic Theological Seminary, V. 99), was founded in the present Calle de Seminario in the year 1691. It is now established in the ex-monastery of San Camilo.

La Sociedad Lancasteriana (Lancasterian Society). The monitorial system of Bell and Lancaster, by means of which it was considered that primary instruction could be much extended at little expense by setting the older children, as monitors, to teach the rudiments to the younger, was first practised in England in 1797. Under the patronage of the above-named society the system has been in use in Mexico for a number of years with excellent results. The first school was opened in the ex-Inquisition building in 1822. The Society supports, in addition to its day schools for children, night schools for men. The fund of maintenance is derived from contributions of members, and from a small subvention granted by the municipality.

La Beneficencia (the Benevolent Society). The schools of this society were founded in the year 1842, by the philanthropist Vidal Alcocer—a working-man whose sole fortune was a salary of $30 a month. So zealously did

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this excellent man apply himself to the realization of his philanthropic project that in a short time a stable and affluent society was founded for its support. A number of well-managed schools are maintained.

La Sociedad Católica. This organization was founded in the year 1869. It supports about twenty free schools and is prosecuting actively its educational work.

VII. CHARITABLE INSTITUTIONS.

It is most creditable to the municipal governments of the Republic that under all circumstances the schools and hospitals necessary for the public good have been in some sort maintained, and that the charitable institutions generally have been cared for. (The Federal Government has not so good a record.) As a result of this admirable policy, very many of the ancient beneficent foundations of the City of Mexico—of the church and of pious individuals—still survive ; while new foundations have been added as occasion has required.

Hospital de Jesus Nazareno (V. 109). Under the name of Nuestra Señora de la Purísima Concepcion, this hospital, with its church of the same name (see church of Jesus Nazareno), was founded by the Conqueror Hernando Cortés, before the year 1594 ; as is proved by a reference to it in the municipal accounts of that year. For the maintenance of the hospital Cortés left an ample endowment, but this was so badly administered that the ill-treatment of the sick in the hospital became a by-word in the city—thus impelling the philanthropist Bernardo Alvarez to establish the hospital that subsequently was known as San Hipólito. In later times, however, this

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reproach has been removed. The hospital has been much improved and enlarged in the course of the past three hundred years, but remains a most quaint and curious building. It is maintained by the endowment bequeathed by the Conqueror—all attempts by governments and individuals to break his will having failed. (So recently as the spring of 1885 the will once more was sustained by the Mexican courts.)

Hospital Real (extinct, T. 69). A royal order, given in Madrid May 18, 1553, decreed that there should be established in the City of Mexico a hospital for the care of poor sick Indians. For this purpose a grant of $20,000 was made from the royal rents, against which was made also a charge of $400 a year in perpetuity for the hospital's support. That the building with its church was nearly completed by November 6, 1556, may be inferred from an existing royal order of this date granting $2,000 more with which to finish it. For the purposes of the charity a large tract of land was set apart, bounded on the west and north by a wide water-channel (a part of the ancient system of canals) that now has been filled in and forms the street of Santísimo and part of the street of the Rebeldes. The annual allowance of $400 a year being insufficient for the maintenance of the hospital, successive Viceroys imposed tribute for its support upon the Indians themselves. At one time the tribute exacted was a measure of corn ; and later this was made a *medio* —six and a quarter cents. But even thus aided the Hipólitos, in whose charge the hospital was placed, had to resort to urgent begging and to many curious expedients in order to discharge properly their trust. Among their expedients was the founding of a theatre, from performances given at which the hospital derived a very

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considerable part of its support. (See Teatro Principal.) This extraordinary departure created much scandal, but the Hipólitos contended that while the means might be open to criticism the end was above reproach; and so placidly continued during the ensuing half century upon their theatrical way. By a royal order of December 31, 1741, the Hipólitos (possibly because of their irregular method of raising revenue) were removed from the hospital, and its direction was assumed by the Viceroyal government. In this hospital was organized the second medical college in America, a royal order of March 16, 1768, providing for the establishment here of courses in practical anatomy and surgery; which courses began February 3, 1770.* (See Escuela de Medicina.) From lack of a sufficient income, and from inefficient management, the hospital gradually deteriorated; and finally, its usefulness having departed, it was closed February 21, 1822. All that now remains of the establishment—the hospital having been replaced by dwellings—is the little church that once belonged to it, and that now is occupied by the Presbyterian mission.

Hospital de San Hipólito (I. 114). The pious Bernardino Alvarez, a native of Andalusia, sometime a prosperous merchant in Peru and in the Province of New Spain, becoming tired of a wandering life, dedicated himself to the care of the sick. For ten years he served as a nurse in the hospital of the Concepcion (now Jesus Nazareno), and then, being pained by the ill-conduct of that charity, the desire came into his heart to found a hospital of his own. Therefore he asked for certain vacant lands adjacent to the then chapel of San Hipólito; and

* The Medical Department of the University of Pennsylvania was founded in the year 1764; of Harvard, 1782.

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these were given to him, January 28, 1567, with permission to found thereon a hospital that also should be dedicated to San Hipólito. With his own property, and with alms that were given him for this purpose, he built there a little hospital, into which he gathered the crazed and the sick and the old; and these he nursed and feasted (*regalaba*)! He even went to Vera Cruz and brought thence sick and crazed persons for his hospital, together with vagrant emigrants from Spain who had no means of support. In time various pious persons joined themselves to him in aiding to carry on this charitable work, so that it came into his heart to found a brotherhood that should have for its purpose the care of the sick. To this end he formulated in 1569 a constitution for the brotherhood, that was approved by the Archbishop of Mexico and sent by him for ratification in Rome. The project was accepted by Gregory XIII., but formal approval of it was not given until May 1, 1585, by Sixtus V. It was approved by the Council of the Indies January 11, 1589. A defect in this first organization, which became apparent very soon after the death of the zealous founder, was that the brothers were in no wise bound to their charitable work; which looseness produced not a little inconvenience to the sick, who frequently found themselves deserted by their nurses and left to shift for themselves. To remedy this defect, the bull of Clement VIII., of October 8, 1604, ordered that the Brothers of Charity should take the vows of hospitality and obedience, and should be subject to the senior brother of the order: after which the sick people in the hospital found things much more comfortable. The brotherhood became a regular monastic order (notable as a purely Mexican foundation) by the operation of the bull of Innocent XII. of May 20, 1700. The

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bull increased the vows to be taken to four—chastity, poverty, hospitality, and obedience; gave to the order the rule of the Augustinians, with the privileges of the mendicant orders, and gave also certain very desirable religious privileges. From this time onward the Brothers of Charity in Mexico were known as Hipólitos. Shortly after the formal establishment of the order it was decided to use the primitive hospital foundation exclusively for the care of insane males; and for this purpose exclusively it has ever since been used. The existing building was erected in the year 1773, during the beneficent rule of the Viceroy Bucareli. By a decree of the Spanish Cortes of October 1, 1820, the order of Hipólitos was suppressed and its property sequestrated. The ex-members of the order having this hospital in charge, however, remained to care for it; the last survivor dying in 1843. The liquidation of the property created a fund of upward of $187,000 that passed into the control of the municipality, and the income of which was administered honorably in the maintenance of the hospital. By a decree of February 10, 1842, Santa Ana covered this fund into the Federal Treasury—and that immediately was the end of it. The municipality thereupon assumed and has since continued the charge of maintenance. In 1848 the interior of the hospital was remodelled and much improved.

The large monastery of San Hipólito was converted into barracks upon the suppression of the order; was used as a military hospital during a stray revolution; as a municipal hospital in 1847–48; as quarters for the Medical College in 1850–53, and since that date for less important uses. (See Church of San Hipólito.)

Hospital Morelos (San Juan de Dios, I. 72). In the place where the Hospital Morelos (still commonly

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known by its ancient name of Hospital de San Juan de Dios) now stands, there was, in the year 1582, a little hospital for the care of the mixed races, mulattoes and mestizos. This charity, known as the Hospital de la Epifanía, was founded by the philanthropist Dr. Pedro Lopez, founder also of the Hospital de San Lázaro, one of the first professors of medicine who came to Mexico from Spain. In addition to the hospital there was established here by Dr. Lopez a foundling asylum, under the protection of Nuestra Señora de los Desamparados (Our Lady of the Forsaken); and by this name both asylum and hospital were known during the ensuing twenty years. In the year 1604 there arrived in Mexico five brothers of the order of San Juan de Dios—the eminent order of hospitallers whose knowledge and practice of sanitary science as applied to hospital treatment was very nearly abreast of the highest authorities of our own day. (It was by this order that the, for the times, enormous advance was made of providing a bed for the sole occupancy of each sick person.) These brothers brought with them a royal order commanding the Viceroy to give into their charge the Hospital del Espíritu Santu; but as this hospital was in charge of the Hipólitos the Viceroy accommodated the royal order to the existing situation by placing them in charge (February 25, 1604) of the Hospital de los Desamparados—which thereafter was known by the name of their order and became once more a hospital only. Their arrival was opportune for the good maintenance of the charity, as the excellent Dr. Lopez had died in the year 1596. Under their admirable management the hospital was materially improved and the church, some years later, rebuilt in its present handsome form (see Church of San Juan de Dios); and during the

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two hundred and sixteen years that the hospital was in their charge they administered its affairs in the most exemplary manner. In accordance with the tendency of the Spanish government to suppress worthy and useful religious orders while permitting unworthy and useless orders to survive, the order of Juaninos was suppressed by a decree of the Cortes of October 1, 1820. Shortly after this decree was executed in Mexico the hospital was closed. By the exertions of private individuals, however—notably by the exertions of Sr. Don Gaspar Cevallos—the hospital was reopened March 8, 1845. It is now known officially as the Hospital Morelos, but commonly is called by its ancient name.

Hospital del Divino Salvador (K. 115). In the latter part of the seventeenth century there was in the city of Mexico a pious carpenter named José Sáyago, whose heart was troubled because there were found wandering in the streets of the city many crazed women of whom no one took thought or care. Therefore, aided by his pious wife, he gathered together into his own small house such of these as he could give place to; and at his own charge cared for them. In course of time the fame of this most excellent charity came to the ears of the Archbishop, and he, Don Francisco de Aguiar y Seijas, enlarged and strengthened it by giving to Sáyago, rent free, a larger house, and by contributing from his purse to the support of the crazed. In the year 1698, the Archbishop dying, and José Sáyago being dead also, the Jesuit congregation of the Divine Saviour assumed the charge of the hospital. By them the present site was purchased, in the Calle de la Canoa, and here a new and large hospital was opened in the year 1700. Upon the suppression of the Jesuits, in 1767, the control of the

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hospital passed to the government; when the building was greatly improved and enlarged, at a cost of $50,000. At this time, also, an improved system of treatment was introduced, under which many of the crazed women were restored to reason. Through all the changes of government in Mexico this excellent charity has been continued. In the year 1861 its usefulness was impaired temporarily by the diversion of its revenues by the government of Juarez. In 1863 its revenues were restored.

Hospital de San Andrés (K. 110). The existing hospital was established (in a building previously occupied by the Jesuits as a novitiate and known as the Collegio de San Andrés, because of the patronage in 1676, of Captain Don Andrés de Tapia Carbajal) as a pest-house during a plague of small-pox in the year 1779. Its founder was the Archbishop Núñez de Haro y Peralta; and by certain concessions made by this ecclesiastic to the Ayuntamiento, when the plague was ended the foundation remained in his charge and was continued as a general hospital. By the Laws of the Reform the property passed to the government, and with it the very large outside estate that the hospital had acquired. Since this time it has been continued at the charges of the municipality. It includes a department for the free treatment of diseases of the eye.

Hospital Municipal Juarez (San Pablo, X. 112). In August, 1575, the Augustinians having taken possession of the site now occupied by this building, built here the College of San Pablo (see Church of San Pablo); and in 1581 built a chapel within their college upon the site previously occupied by the parish chapel. Although this was an important institution for more than two centuries it fell gradually into decay; so that in the early

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part of the present century a portion of its vacant buildings was bought or leased by the government and was used as barracks. About the year 1847 urgent need for a municipal hospital arose—through default of payment by the Ayuntamiento of a debt of $80,000 due for the care of the city's sick to the Hospital de San Andrés, and the consequent refusal of the custodians of that hospital to receive any more patients for whose charges the city was responsible. To meet this need, therefore, the barracks in San Pablo were fitted up provisionally for hospital purposes. The first patients received here were the wounded from the battle of Padierna—the encounter with the American forces near San Angel of August 19, 1847. During the war the hospital was used by the military authorities; but after the evacuation of the city by the Americans the project of organizing here a municipal hospital was completed. The establishment of this institution was due mainly to the exertions of Dr. José Urbano Fonseca. Later, additional portions of the ancient college property were purchased from the Augustinians; and upon the sequestration of the property, in 1861, the whole of it was converted to hospital purposes. The Municipal Hospital of San Hipólito (used as such from some time in 1847) was merged in it October 7, 1850; and August 12, 1862, the hospital of San Lázaro was merged in it. The official name of this institution now is the Hospital Municipal Juarez, but it is better known by its ancient name of San Pablo.

Casa de Maternidad (I. 108). By an Imperial decree of April 10, 1865, there was erected a Council of Public Charities (Consejo General de Beneficencia) composed of ten persons, under the presidency of the Empress Carlotta. By order of this council, and at the immediate

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and urgent suggestion of the Empress, the Casa de Maternidad (Lying-in Hospital) was established. It was founded by a decree of June 7, 1865, and so actively was the work pushed that on June 7, 1866, it was formally opened. The hospital was built and furnished at a cost of $14,000, its appointments being in every way in conformity with the best French models. So great was the interest taken in this institution by the unfortunate Empress that after her return to Europe she sent for use in it a very perfect set of surgical instruments; and, later, $6,000 in money for its support. The good work of the charity continues uninterruptedly.

Other Hospitals. In addition to the foregoing, there are several other hospitals in the city: the large military hospital of San Lúcas, and the excellent private hospitals (Saint Louis and Casa de Salud) belonging, respectively, to the French and Spanish Benevolent Societies. It is earnestly desired that a private hospital for the care of Americans may be established in Mexico. Contributions to the American hospital fund may be left with the American Minister, with the Rev. John W. Butler, Calle de Gante, No. 5, or at the offices of *The Two Republics* and *Mexican Financier*.

La Cuna (Foundling Asylum, O. 107). La Casa de Sr. San José de Niños expositos (known as *la cuna*—literally, the cradle) owes its origin to the learned and excellent Archbishop Lorenzana. It was founded January 11, 1766, upon its present site, Puente de la Merced, No. 3, the building being purchased by the Archbishop and the charity sustained from his private purse until his return to Spain in the year 1771; while from Spain he sent for its support very considerable sums. The same interest was manifested in the charity by the succeeding

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Archbishop, Don Núñez Haro y Peralta, who supplied it with funds, and who, the better to secure its perpetual support, founded for its custody and administration the Congregacion de la Caridad. The constitution that he then prepared for its direction was approved by a royal order of July 19, 1774; and the same order declared the Archbishops of Mexico to be its rectors in perpetuity. By a decree of July 30, 1794, the children reared in the charity were declared legitimate for all civil purposes, and capable of enjoying all employments and honors open to good citizens of known birth. It was further provided that the children should receive as a patronymic the name of Lorenzana, at once to provide them with an honorable name and to perpetuate the fame of the excellent charity of the founder. So popular did this charity become that its endowment fund in the course of a few years amounted to upward of $200,000. Nearly all of this endowment was dissipated by the waste incident to revolutionary times, and the charity now is maintained at the charges of the municipality. It has accommodations for more than 200 foundlings. Besides caring for their material needs, the children are taught reading, writing, arithmetic, grammar, drawing, sacred history, Christian doctrine, polite behavior; besides which the girls receive instruction in sewing, embroidery, and music.

Hospicio de Pobres (Asylum for the Poor, I. 106). This very large and important charity, situated upon the Avenida Juarez nearly opposite the western end of the Alameda, owes its origin to the Precentor Dr. Fernando Ortiz Cortés. This worthy gentleman, sorrowing for the condition of the many poor in the city's streets, obtained a license—approved by a royal order of July 9, 1765—that permitted him to gather them together and care for

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them. The asylum was opened March 19, 1774; and so rapidly did the demands upon it increase that in 1783 an annual grant of $1,000 monthly for its support was made from the receipts of the government lottery. The building was much enlarged by Don Francisco Zúñiga. Later the entire charge of the asylum was assumed by the municipality. The charity is divided into departments in which, respectively, old men, old women, girls, and boys are cared for. It has at present about 800 inmates.

Monte de Piedad (M. 95). The National pawn-shop of the Monte de Piedad was founded by Pedro Romero de Terreros, Conde de Regla, owner of the famous mines of Real del Monte, for the charitable purpose of enabling the poor of the capital to obtain loans on pledges for almost nominal rates of interest. Its effect, to the material gain of the poorer classes, was to break up the usurious rates of interest previously charged by private pawn-brokers. For the purposes of the charity he endowed the establishment with a fund of $300,000. His project was approved in a royal order of June 2, 1774, published in Mexico February 11, 1775; and on the 25th of February ensuing the Monte de Piedad was opened to the public in the ex-college of San Pedro y San Pablo. Thence it was removed to the Calle de San Juan de Letran; whence it was removed finally to its present handsome building—erected for its accommodation on the site previously occupied by the palace of Cortés—in the Calle del Empedradillo, just west of the Cathedral. Upon its foundation no fixed charges, or, indeed, charges of any sort, were made for its loans. Payment for the obligation conferred was left to the discretion of the borrower, who simply was invited, when repaying his loan and receiving again his pledge, to make

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a gift for the maintenance of the charity. This benevolent laxity led to so much abuse that it became necessary to fix a regular rate of interest for loans; but the rate was fixed at the lowest figure that would yield sufficient revenue to meet necessary expenses. These exceedingly low charges always have been maintained; the charitable purpose of the founder never having been lost sight of by the administrators of the fund. When, by bad management, in the year 1814, the capital was seriously impaired, being reduced to but little more than $100,000, the deficiency was made good and the original endowment regained. Subsequently to this, good management and careful investments raised the capital to upward of half a million. The average annual loans on pledges are in the neighborhood of $1,000,000, distributed among from 40,000 to 50,000 borrowers. During the administration of President Gonzales, in 1884, the capital of the Monte de Piedad again was most seriously impaired, and its charitable usefulness correspondingly crippled. From this blow it has not yet recovered, though on narrower lines the beneficent purpose of its founder still is fulfilled.

Sales of unredeemed pledges are made at the Monte de Piedad and tourists will find this a very desirable place in which to look for bargains in bric-a-brac. As the articles are put on sale they are marked with a certain price that cannot be lessened until a month has passed. During the second month a lower price is affixed; and this monthly lessening continues until they are sold, or the sum that has been advanced upon them is reached. By keeping track of these marking down periods the searcher for bric-a-brac very often can secure great prizes for comparatively small sums.

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Colegio de la Paz (Vizcainas, T. 100). Tradition tells that one evening in the year 1732, three rich merchants of Mexico, Don Ambrosio Meave, Don Francisco Echeveste, and Don José Aldaco, all by birth Biscayans, were walking together in the waste place where now stands the magnificent building of the Colegio de la Paz. As they thus walked they met a party of unkempt, ill-clad little girls, whose evil language no less than their forsaken appearance pained deeply the hearts of these honest gentlemen. They asked the children if there was no school in that quarter of the town; and the children answered that there was none. As they walked homeward, communing together upon the pitiful sight that they had seen, they resolved conjointly to build and endow a school into which girls thus uncared for might be received and carefully taught such useful knowledge and such moral truths as would fit them to lead honorable and useful lives. This project they at once put into execution. The very spot upon which their charitable purpose was conceived they bought, paying for it the sum of $33,618, and the first stone of the building now standing there was laid July 31, 1734—which was then dedicated to San Ignacio Loyola, whence it derived its primitive name of Colegio de San Ignácio. By the year 1767, the founders had expended upon the institution, in its erection, furnishing, and maintenance, the sum of $583,118, and since that date enlargements and repairs have brought the total cost to very nearly $2,000,000. The foundation, and the constitutional scheme provided for its conduct, were approved by Charles III. in a royal order of September 1, 1753, the charge of administration being confided to the Brotherhood of Our Lady of Aranzazú—also a Biscayan foundation. From its control

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by this Biscayan fraternity, and influenced by the Biscayan extraction of its founders, the college came presently to be known as the Vizcainas—by which name it continues popularly to be styled. Upon the extinction of the Brotherhood the college was taken charge of by a board of direction empowered to fill vacancies in its number subject to the approval of the government. The institution has a considerable endowment, and receives also an annual subvention from the government for its support. The school, divided into primary and secondary departments, is admirably managed, the course of teaching including, in addition to the ordinary branches of education, sewing and embroidery—for which latter the establishment is famous. (Persons properly presented may purchase specimens of this very beautiful work.) There are at present about 300 pupils in the institution. On the execution of the Laws of the Reform the pupils of the Colegio de Niñas and the pupils of the Colegio de San Miguel de Belen were brought hither. The college building is one of the most extensive, substantial, and magnificent edifices of the capital. Within it is a handsome chapel dedicated to San Ignacio.

Other Charities. 1. Escuela correccional (Correctional School) de Artes y Oficios was founded in the ex-college of San Gregorio by the governor of the Federal District, Don Ramon Fernandez, in the year 1881.—2. Tecpan de Santiago, industrial school for orphans, founded, in the ancient building of the Tecpan de Santiago, by Don Manuel Eduardo de Gorostiza, in 1841. There are 1,300 scholars in the school.—3. Escuela de Artes y Oficios para mugeres (industrial school for women) founded by the Minister de Gobernacion, under the auspices of President Juarez, in 1871.—4. Escuela

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de Artes y Oficios para hombres (industrial school for men), founded in the ex-convent of San Lorenzo by Don Francisco Tagle.—5. Escuela de sordo-mudos (school for deaf mutes), founded by Don Ignacio Trigueros and Don Urbano Fonseca in 1867.—6. Escuela de ciegos (school for the blind), founded in a portion of the ex-convent of the Enseñanza by Don Ignacio Trigueros in 1871.—7. Asilo de mendigos (asylum for beggars) founded, in a building erected for this purpose, by Don Francisco Diaz de Leon in 1879.

VIII. PUBLIC ENTERTAINMENT.

Teatro Principal (K. 121). Toward the end of the seventeenth century the Brothers of San Hipólito, in order to obtain funds wherewith to sustain the Hospital Real (which see) founded, in connection with that charitable institution, a small theatre. In this little wooden structure plays were given by the players whom the Brothers hired, to the very serious annoyance —as contemporary writers declare—of the unlucky patients; for the performances made a prodigious noise! And much scandal was created in the city by the spectacle of theatrical performances presided over by, and given for the benefit of, a religious order. On the night of January 19, 1722, the play of "The Ruin and Burning of Jerusalem" was given, with "Here was Troy" underlined for the ensuing evening. But a part of the embers of Jerusalem remained after the performance was ended; and early on the morning of January 20, the theatre was burned down. Among the common people the fire was looked upon as a sign of heavenly

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reprobation of the unholy means of making money that the Brothers had adopted. In this fire a part of the hospital also was destroyed. Undeterred by their severe lesson, the Brothers rebuilt their theatre immediately; and in the year 1725 they built once more, though still of wood, in a more desirable location—upon the street then called the Calle de la Acéquia, but now known as the Coliseo Viejo. The entrance to this theatre still may be seen near the centre of the Portales. Finally, December, 1752, the present building was begun, being completed December 25, 1753—and being that day opened with the comedy "Better it Is than it Was." The theatre belonged to the Hospital Real until that institution was extinguished. It then passed to the college of San Gregorio by the decree of October 11, 1824; and in 1846 passed into private hands. Very little of the original structure remains visible. The interior has been completely transformed, and the existing façade is a recent construction of the architect Ignacio Hidalga. It is very rarely that leading attractions are found here.

Teatro Nacional (K. 119). This is the principal and most fashionable theatre of the city. It was built after plans by the architect Don Lorenzo Hidalga by Don Francisco Arbeu, and was opened in the year 1844. It has a seating capacity of 3,000, a large foyer, and a handsome portico. At this theatre at least one good Italian or French opera company fills an engagement of several weeks in the course of each winter, and other performances of merit are given here. It also is the scene of public functions—as the commencement exercises of the Military School of Chapultepec—of popular concerts, and so forth.

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Other theatres. The Arbeu (T. 123), in the Calle de San Felipe Neri, was opened in 1875. A company of Mexican players usually gives good comedy or entertaining tragedy.—The Hidalgo (V. 122), in the Calle de Corchero, is on the same footing as the Arbeu. Neither of these theatres is fashionable, but both are wholly respectable.—There are several small theatres, roughly built of wood, in which performances are given on Sunday and feast-day afternoons to popular audiences. A great deal of human nature can be seen at these performances; but the audiences are not of a desirable sort to mingle with.

Salon de Conciertos, the concert hall of the Conservatorio de Musica (M. 104). Concerts of a high order of excellence are given here by the Sociedad Filarmónica. This little theatre is the handsomest in the city.

Circus. During several winters past a tolerably good circus performance has been given in the City by an American circus company. Circus performances also are given by a Mexican company—less striking as gymnastic exhibitions, but on other grounds highly entertaining. The situation of the tents may be learned from advertisements in the daily papers.

Plaza de Toros. Bull-fighting is prohibited in the Federal District, but not in the State of Mexico. The bull-ring nearest to the city is upon the *hacienda* of Huizachal, a short distance southwest of Chapultepec. Bull-fights take place on Sunday and feast-day afternoons. Horse-cars (the lines for Tacubaya and San Angel) pass near Huizachal.

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IX. PUBLIC WORKS.

Plaza Mayor de la Constitucion, the Main Plaza, in the centre of the city. In the primitive city of Tenochtitlan a considerable portion of the present Plaza was included in the grounds belonging to the great temple. When the present city was laid out, in 1522, after the temple had been destroyed, an open space was left here. In course of time, however, various small buildings were erected on this space, and the portion of it remaining free of buildings was occupied as a market. The present Plaza, therefore, dates from a royal order of January 18, 1611, that caused the market to be removed. A large number of small wooden buildings still remained in the southern half of the Plaza, but these, fortunately, were burned down. The fire, which took place November 16, 1658, began in a barber shop belonging to a Chinaman (at this time Mexico's trade with China had risen to great proportions) and was fought in an eminently characteristic manner. The fire brigade consisted of the prominent clergy of the city, headed by the Archbishop, and the fire-quenching apparatus was a formidable array of holy relics held up in sight of the flames. The method was not a success: all the buildings were burned. This portion of the Plaza being cleared, a still further clearance was made in the ensuing January, when all the fruit-sellers and bakers were ordered to betake themselves to the site of the present market of the Volador; and in October a general clearance of the remaining buildings was effected, and drainage trenches were cut leading to the *acéquia* that then ran along the southern side. The reform was only tem-

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porary, however, for presently the little shops all were back again. No less than 280 of them were erected—the rents derived from them by the city being more attractive than their objectionable presence was repulsive—and the aggregation of little buildings was known as the *cajoncitos* (shoplets) de San José. These were all destroyed in the great riot of June 8, 1692. In the year 1692, following a bad season, there was a famine in the land, disposing the common people to mutiny. The actual beginning of the riot was the killing of an Indian woman by a vender of corn, a mulatto, as the result of an altercation that had arisen between them in regard to the price—for corn was more precious than silver in that bad time and the price was very high. The husband of the slain woman carried her body to his home in the Indian quarter of Santiago Tlaltelolco; and there, showing her thus dead to his hungry and moody neighbors, and calling for vengeance, he found no difficulty in sowing the seeds of riot in the fertile field of their discontent. Presently, at the head of a mob of two hundred, he returned to the city; and he and his company sought to see the Archbishop and the Viceroy that they might have justice and food. But as these dignitaries of the Church and State refused to hold converse with them, the Indians presently assaulted the Archbishop's and the Viceroy's palaces with sticks and stones. With each moment came more Indians, swelling the crowd in the Plaza; and as they grew bolder with added numbers they built fires at the doors of the palaces, and before the door also of the house of the Ayuntamiento, and these fires they fed with the wood whereof the little shops in the Plaza were built: and the end of it all was that the palaces and some other buildings thereabouts,

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and all the little shops, were destroyed. On this occasion the clergy made no effort to put out the fire, but to them the ending of the riot was due : for the canons of the Cathedral brought thence the Host, and at sight of this the tumult was stilled. The loss occasioned by the riot was upward of $3,000,000. In the fire were lost a portion of the archives of the city ; and all would have been lost but for the bravery of their guardian, Don Carlos de Sigüenza y Góngora, who at the peril of his life brought the more precious of the records from among the flames.

After this sweeping of the Plaza the Ayuntamiento erected upon its southern side a handsome stone building for the accommodation of merchants of the better class, that was completed April 19, 1703, and that was known by the Mexican name of the Parian (bazar)—and in a little while the venders of fruit and other small merchants asserted themselves as before. An existing print, of about the beginning of the eighteenth century, shows the Plaza thus encumbered ; and adorned—directly in front of the Vice-royal palace—with the gallows and the frame for the display of the heads of criminals, with a forlorn statue of Fernando VI., and with the cemetery of the cathedral extending far beyond the limits of the present atrium ; while along the Plaza's eastern and southern sides were open drains foul beyond words. Such was its condition when the Conde de Revillagigedo became Viceroy in 1789. This very positive and energetic gentleman reformed a great many things in Mexico, and the Plaza Mayor was one of them. He caused the open ditches to be made into culverts ; the walls surrounding the cemetery of the cathedral to be torn down, and a smaller space inclosed by stone posts and chains (some of which still remain) ; the gallows and array of crimi-

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nal's heads to be removed, and the whole Plaza cleansed and set in order. Still further improvements were made by inclosing a large circular space with a stone wall and iron gates preparatory to the erection here (November 9, 1803) of the equestrian statue of Charles V. (which see); subsequently removed (1824) for safe-keeping to the *patio* of the University.

During all this time, a period of more than a century and a quarter, the Parian remained the seat of Mexico's richest trade. Within it the merchant princes of the city had great stores of all manner of gold and jewels and rich stuffs from the East. It disappeared in December, 1828, in the midst of a revolutionary outbreak. For several days, following December 3, the robbing continued, no effort being made to check it by the revolutionary leaders temporarily in possession of the city. The stolen merchandise even was sold publicly, at very low prices, in the plazuela of Santo Domingo. In the history of Mexico there is no more disgraceful page than this which records the sacking of the Parian. When order was restored the merchants had no desire to return to the unlucky building; and from that time dates the establishment of the principal shops of the city in the streets of San Francisco and Plateros. In the year 1843 the Parian was torn down and its site became a part of the Plaza. The existing Garden of the Zócalo derives its name from the foundation (*zócalo*) that was laid there forty years or so ago, for a monument to Mexican Independence; but the monument never got further than its foundation,* and the *zócalo* is now used as a music stand.

* There is a precise parallel to this in the base of the Washington Monument laid more than fifty years ago in Washington Square, Philadelphia.

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The Garden of the Zócalo is pretty in itself, but as it ruins the view of the cathedral its removal is to be hoped for. It was made in 1866, during the French occupation, and is an artistic mistake. The gardens on the west, south, and east sides of the cathedral, also are to be regretted, since they have lessened the size of the atrium and injured the general effect. All of these have been made since the year 1880, that on the eastern side being made in 1885. The fight against the little shops and other disfiguring features still continues—the city fathers being tempted, as in the past, by the considerable rents to be obtained from thus leasing the public lands. Only a short time ago, in the spring of 1885, the pressure of public opinion compelled the removal of a circus tent and a disreputable shanty-theatre from the Plaza del Seminario (where the eastern garden now is), these structures having for several years interrupted the beautiful view of the Sagrario that now can be had from the northern end of the Palace. Usually a band plays in the garden of the Zócalo in the evening; the whole Plaza is lighted brilliantly, and all classes take here their evening stroll. The general effect is eminently operatic.

Plaza del Seminario, an extension northward of the Plaza Mayor. It derives its name from the extinct Seminario Conciliar, formerly housed in a large building (part of which still exists) at its northern end. In this plaza is a curious and very interesting monument to Enrico Martinez, the famous engineer by whom the drainage of the valley was effected by the cut of Nochistongo. On a base, surrounded by an iron railing having bronze lamps at its angles, is raised a square pedestal of marble supporting a female figure in bronze, emblematic of the City of Mexico, modelled by the sculptor Noreña. Inlaid

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in the marble pedestal are bronze standards of the vara, métre, and yard; the bench-mark (identical with that on the northwestern corner of the Palace) from which all elevations are computed; a record of the level of the water in Lake Texcoco at various epochs; the magnetic declination, together with other interesting engineering data.

La Alameda (so-called because it was first planted with *álamos*, or poplars. The name is now applied very generally throughout Mexico to any large pleasure-ground or park). In a council held January 11, 1592, the then Viceroy, Don Luis de Velasco, requested the Ayuntamiento to set apart a portion of the city funds for making a *paseo* for the ennoblement of Mexico and the recreation of its citizens. The Ayuntamiento, approving this request, set apart the place known as the Tianquis (market) de San Hipólito, a very ancient Indian market, for a pleasure-ground; the tract embracing only that portion of the present Alameda that lies east of a line drawn from the church of Corpus Christi to the church of San Juan de Dios. And this place was planted with poplar trees; was made beautiful with fountains and flowers, and was inclosed with a wall pierced by gate-ways. In the open space westward was the Plaza del Quemadero, so-called because there was erected the stone platform whereon were burned the criminals condemned by the Inquisition (see p. 137). During the reign (1766–71) of the Viceroy the Marques de Croix, the *quemadero* was removed (though the unholiness of the act raised such a storm about the Viceroy's ears that the *quemadero* seemed in a fair way to remain and the Viceroy to be burned upon it for heresy!) thus giving to the Alameda its present shape and size: a parallelo-

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gram 1,483 feet long, by 712 wide. It was still further improved by the Viceroy Revillagigedo who, in the year 1791, encircled it with a high wooden fence through which access was had by means of wooden gates. In 1822 the stone wall and iron gates which had inclosed the statue of Charles IV. in the Plaza Mayor were removed, and were erected around it; a wide, shallow fosse being made outside of this inclosure. Within the past few years the Alameda has been given its present beautiful appearance. The fosse has been filled in, the gates and wall removed (the last of the wall being taken away in 1885), the numerous fountains placed in perfect order, quantities of roses and flowering shrubs planted, a handsome music stand built, and various other substantial improvements in excellent taste effected. In the course of this reformation one change in shockingly bad taste has been made: all of the picturesque gray stone benches have been painted in offensively brilliant colors! The Alameda is the favorite morning walk for ladies and children. It is much frequented, also, by the students of the capital, who come to this quiet place to study.

Paseo de la Viga, in the southeastern suburb, on the banks of the Viga canal. This ancient *paseo* is almost deserted save during Lent, when an old custom prescribes that fashion shall air itself here—a custom that with each passing year is less and less observed. It is a forlorn *paseo* now, having been sadly neglected of late years. About midway in its length is a melancholy bust (erected August 13, 1869) of Guatimotzin—the last of the Aztec kings. But for all its forlornness, it is by far the most entertaining drive in the vicinity of the city, the very picturesque adjunct of the Viga canal (which

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see) giving a characteristic quality to it not to be found elsewhere. During Lent, and especially early in the morning of Thursday in Easter week (when the banks of the canal and the boats plying upon it are buried in flowers), a more delightful drive than that along the Paseo de la Viga is not to be found.

Paseo de Bucareli, or Paseo Nuevo, in the southwestern suburb, was opened November 4, 1778, during the Vice-royalty of Don Antonio Maria de Bucareli—whence its name. The paseo has the same starting-point as that of the Reforma, the circular plazuela in which stands the statue of Charles IV., and extends almost due south from the city to the Garita de Belen, a distance of about half a mile. In the *glorieta* (the large circular space surrounded by stone benches) near its centre is a once handsome fountain surmounted by a statue of Victory, the whole (completed September 16, 1829) having been erected in honor of Guerrero. This *paseo* practically is abandoned.

Paseo de la Reforma, in the southwestern suburb, the fashionable drive, and one of the most beautiful drives possessed by any city either in Europe or America. The *paseo*, begun during the French occupation, is of ample width, two miles long, and leads in a straight line from the plazuela in which stands the equestrian statue of Charles IV. to the gates of Chapultepec—the castle standing out very effectively upon its craggy height at the end of the long perspective formed by the double row of trees on each side of the avenue. Beneath the trees are broad footways, along which carved stone benches are disposed at short intervals. In the course of the two miles there are six *glorietas*, each 400 feet in diameter, surrounded by stone benches. Two of

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these already are adorned with imposing monuments, Columbus and Guatimotzin (see Monuments); in a third a monument to Juarez soon will be erected, and the others similarly will be devoted to the memory of men illustrious in Mexican history. The statue of Charles IV., at the beginning of this line of works of art (although foreign to the historic unities of the scheme as a whole) adds materially to the very impressive general effect. The *paseo* is the daily early morning and late afternoon ride and drive of fashionable Mexico. In the morning the *pasear*—usually extended through the grove of Chapultepec—is taken at a brisk pace and for its own sake; in the afternoon it is a slow, formal performance over less than half the length of the *paseo*, and is taken for the sake of seeing and being seen.

Calzadas (causeways). Three narrow causeways, north, south, and west, connected the ancient city of Tenochtitlan with the mainland. Eastward of the city were the far-extending waters of Lake Texcoco. The southern causeway, probably known as Acachinanco, forked at a point northward of the existing Garita of San Antonio Abad, one branch extending southwest to Coyoacan, the other southeast to Ixtapalapan. It was by the route from Ixtapalapan that Cortés entered the city, his meeting with Montezuma taking place in Huitzillan at the intersection of the present streets of the Paja (or Hospital de Jesus) and Jesus. The causeway was enlarged in the year 1605.

The western causeway, leading to Tlacópan (of which word Tacuba is a corruption) is identical with the causeway now existing. This primitive footway, being the shortest connection with the mainland, was the first to be widened by the Spaniards after the Conquest. In

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order to make a sure way of retreat the several cuts, so disastrous to them during the retreat of the Noche Triste, were filled in; the path was broadened, and especial inducements were offered to house-building along the causeway to the end that a series of defences might be thus obtained.

The northern causeway, leading to Tepeyac, now Tepeyácac is identical with the eastern of the now-existing two causeways leading northward. It was repaired and enlarged, under the direction of Fray Juan de Torquemada, then guardian of the monastery of Santiago Tlaltelolco, after the inundation of 1604—at which time all of the causeways underwent repair and enlargement, and the new causeways leading to Chapultepec and to the Piedad, were built. The western of the two causeways to Guadalupe, the Calzada Nueva, is of more recent construction. It was begun December 17, 1675, and was finished August 17, 1676, under the direction of the then Viceroy and Archbishop, Don Fray Payo de Rivera. This elegant work was ornamented by a large *glorieta* near its middle, and by fifteen beautiful altar-like structures of stone, richly sculptured, disposed at regular intervals, dedicated to the fifteen mysteries of the rosary; in front of each of which the appropriate prayer was made by the pilgrims walking from the city to the shrine of Guadalupe. It is greatly to be regretted that this most curious and magnificent work has been suffered to fall into decay. The arches of the numerous little bridges along it have been broken down; several of the beautiful altars have disappeared entirely; the *glorieta* (restored about forty years ago) again is in ruins, and—crowning act of vandalism—the entire causeway has been turned into a railway embankment for the use of the line to Vera Cruz!

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Aqueducts. The water-supply of the city is provided by two open aqueducts, numerous artesian wells, and a line of pipes (for the supply of the northern quarter) from springs near Guadalupe. The longer aqueduct, bringing the best water, is supplied from springs in the mountains of the Leones and near the Desierto, about twenty miles southwest of the city. The aqueduct proper begins at Tres Cruces, four miles from the city, skirts the western edge of the park of Chapultepec and enters the city at San Cosme. Formerly it was continued eastward from San Cosme to the street of Santa Ysabel—passing the Alameda and affording a convenient place from which to witness the burning of criminals condemned by the Inquisition. From San Cosme the water now is brought into the city through pipes. This important work was executed by the Viceroy, the Marques de Montes Claros between the years 1603 and 1607, being then completed to precisely where it now ends at San Cosme; it was extended to Santa Ysabel in 1620. It is composed of more than nine hundred arches of brick and stone, rising from a solid stone foundation, and carrying a solid stone wall five feet thick, upon the top of which is the open channel. Its cost was $150,000—probably little more than the cost of material employed.

The shorter aqueduct, about two miles in length, similar in construction to the foregoing, brings the water from the great spring at Chapultepec to the southwestern quarter of the city. Its terminus is the handsome fountain, in the churrigueresque style, known as the Salto del Agua. A long inscription upon this fountain tells that the aqueduct was completed during the Viceroyalty of Don Antonio Maria de Bucareli, March 20, 1779.

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Another inscription contains the statement: "The course of this aqueduct is the same as that of the aqueduct made by the Aztecs in the reign of Chimalpopoca, who was granted the right to the water of Chapultepec by the king of Atzcapotzalco: to whom the Aztecs were tributary until the reign of Itzcohuatl (1422–33, A.D.) when they achieved their independence."

X. VARIOUS MATTERS OF INTEREST.

Public Monuments. Among the notable public monuments of the city the oldest, and on some accounts the most interesting, is the equestrian statue of Charles IV., standing in the plazuela at the western end of the Avenida Juarez. At the request of the then Viceroy, the Marques de Branciforte, a royal order was issued, November 30, 1795, granting him permission to erect this statue in the Plaza Mayor. The Marques formally assumed the charges of the work, but in point of fact nearly the whole of its cost was defrayed by the municipality and private individuals. The commission was given to the sculptor and architect Don Manuel Tolsa, and the casting in bronze to Don Salvador de la Vega. Pending the completion of the work, a wooden model of the statue, gilded, was placed on the pedestal prepared for it in the centre of the Plaza Mayor; around the pedestal was a large *glorieta*, inclosed with stone seats and four handsome iron gates (now the gates of the park of Chapultepec). The mould and furnaces were made ready in the gardens of San Gregorio, and—after two days spent in fusing the mass of metal, nearly thirty tons—the casting was made at 6 A.M., August 4, 1802. The casting, remarkable alike for

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being in a single piece, and for being the first important piece of bronze executed in America, came out from the mould complete and without defect. Fourteen months were employed in finishing the work, and on November 29, 1803, it was raised upon its pedestal in the Plaza. The formal unveiling took place, with great ceremony, on the 9th of the ensuing December. Here it remained until 1822 when, the feeling against Spain being very bitter, the *glorieta* in the Plaza was torn away—the stone benches and gates being removed to the Alameda—and the statue was inclosed in a great wooden globe, painted blue, so that the sight of it might not be an offence to patriotic eyes. But even thus covered the statue excited so much ill-will that, in 1824, it was taken down from its pedestal and placed in the *patio* of the University—a comparatively out-of-the-way place, where it remained in genteel semi-obscurity until 1852. By this time the bitter feeling against Spain had so far passed away that the statue safely could be made public once more. It was then set up in the commanding position that it now occupies. It is, as has been said, a solid casting in bronze, weighing nearly thirty tons; the height of horse and rider, together, 15 ft. 9 in. The king is dressed in classic style, wearing a laurel wreath and holding in his right hand a raised sceptre. The horse is represented in the act of walking slowly, the left fore-foot and the right hind-foot being raised. The general effect of the work is heavy, but the lines and composition are good; the figure is well seated, and the action of the horse is excellent. Considering the circumstances under which this work was executed—to say nothing of the difficulty of making an heroic figure out of such desperately ugly material as was afforded by this particular king—the statue is entitled to high praise.

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The Columbus monument, in the Paseo de la Reforma, was erected at the charges of Don Antonio Escandon, to whose public spirit and enterprise the building of the Vera Cruz and Mexico railway was due. The monument is the work of the French sculptor Cordier. The base is a large platform of basalt surrounded by a balustrade of iron, above which are five lanterns. From this base rises a square mass of red marble ornamented with four basso-relievos: the arms of Columbus, surrounded with garlands of laurels; the rebuilding of the monastery of Santa Maria de la Rábida; the discovery of the island of San Salvador; a fragment of a letter from Columbus to Raphadi Sauris, beneath which is the dedication of the monument by Señor Escandon. Above the basso-relievos, surrounding the pedestals, are four life-size figures in bronze: in front and to the right of the statue of Columbus (that stands upon a still higher plane) Padre Marchena, guardian of the monastery of Santa Maria de la Rábida; in front and to the left, Padre Fray Diego Dehesa, confessor of King Ferdinand—to the support of which two men Columbus owed the royal favor; in the rear, to the right, Fray Pedro de Gante; in the rear, to the left, Fray Bartolomé de las Casas—the two missionaries who most earnestly gave their protection to the Indians. Crowning the whole, upon a pedestal of red marble, is the figure of Columbus, in the act of drawing aside the veil that hides the New World. In conception and in treatment this work is admirable; charming in sentiment, and technically good. The monument stands in a little garden inclosed by iron chains hung upon posts of stone, around which extends a large *glorieta*.

The Cuauhtemotzin (Guatimotzin) monument, in the Paseo de la Reforma, not yet completed, promises to be

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a worthy associate of the monument to Columbus. It is the work of the architect Don Francisco Jimenez, and very skilfully combines modern forms with primitive Mexican architectural detail. A bust of this unfortunate monarch, the last Aztec king, also is found in the old Paseo de la Viga, where it was placed August 13, 1869—the anniversary of the final conquest of the city.

The Juarez monument, the work of the brothers Islas, marking the grave of the great President in the cemetery of San Fernando, is entitled to almost unqualified praise. The design comprehends a Grecian temple of marble, small but well proportioned, without interior walls and surrounded by rows of columns. On the base thus protected but not obscured is the commemorative group: the dead President stretched at full length, his head supported on the knee of a mourning female figure of Mexico. There is a simplicity, a nobility, a freedom from conventionalism, in this work that, joined with its excellent technical qualities and its full expression of heroic grief, makes it most impressive as a monumental marble and to a high degree satisfying as a work of art.

In the plazuela de Morelos, between the churches of Santa Vera Cruz and San Juan de Dios is a statue in marble of the hero-priest Morelos, the work of the sculptor Piati. It is interesting as having been erected during the French occupation—though ordered before that time—and as having been unveiled by Maximilian, September 30, 1865, on the one hundredth anniversary of the patriot's birth. In the plaza of San Fernando is a bronze statue of the patriot Guerrero, modelled by the sculptor Noreña and cast in Mexico.

Notable Buildings. North of the Calle del Parque del Conde, facing the plazuela de Jesus and close by the

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Hospital de Jesus, is the quaintly magnificent house once owned by the Condes de Santiago, one of the most noble families of New Spain. The house is three stories in height and gains distinct individuality from the stone water-spouts, wrought in the form of cannon, projecting from its battlements. The doors of the main entrance are richly carved, the central carving being the arms of the family. In the interior is a large and beautiful *patio*. The lower floors of the building are now used as shops. In the rear of the house formerly were extensive grounds, the *parque*, whence the adjacent street derives its name.

The building in the First Calle de San Francisco, popularly known as the Palace of Yturbide (occupied since 1855 as a hotel), a ponderous and rather dismal structure, was erected by the Marquesa de San Mateo Valparaiso in the last century. This estimable lady was possessed of a very large fortune and by a strong determination that her lawful heirs should derive no benefit from it. Therefore she built this palace, apparently believing that no one ever would be found who willingly would live in it. The land upon which it stands had belonged to the convent of Santa Brígida, and a convent would have been built here but for the Marquesa's whim. The building is notable as having been occupied by the Emperor Yturbide during his ephemeral reign.

On the northern side of the causeway leading to Tacuba, a short distance outside the Garita of San Cosme, is the *casa de los mascarones*, so called because of its curious grotesque ornamentation, of which stone masks are a conspicuous feature. This highly original dwelling was begun by Don José de Mendoza, Conde del Valle de Orizaba, but at the time of his death, in the

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year 1771, only the extraordinary exterior was completed. Upon this he had spent $100,000. For a long while it was suffered to fall into decay, being even used as a stable. In the year 1824 it was sold at auction for a small sum and was made habitable; not being finished, however, in accordance with the original plans. A more delightfully irrational dwelling than this is never was devised by mortal man. Just inside the Garita of San Cosme is a partly ruined fountain built into the aqueduct: a finely carved company of fiddling kings. The eccentricity of the design, combined with its proximity to the *casa de los mascarones*, suggest the probability that it owes its origin to this same very queer count.

Near the western end and upon the southern side of the Puente de Alvarado is a house noticeable because of the recessed curve of its front, its walled-up windows on the ground floor, and the glimpse to be had through its locked iron gates of a great tangled but beautiful garden in the rear. It was originally the property of the Señora Doña Victoria Rul de Perez Galvez; but is more noteworthy as having been owned for a time by Bazaine.

On the First Calle de San Francisco, with its western side upon the plazuela de Guardiola, is the very beautiful *casa de azulejos*—tiled house—built by the Marques del Valle de Oaxaca, the son, or grandson, of Cortés and La Marina. As a curiosity, and as a work of art, this house is unique in Mexico.

Among the other buildings which command attention either by their size or their beauty, or by both combined, are: The Banco Nacional, at the corner of the Puente del Espíritu Santo and the Calle de Capuchinas; the dwelling of the Escandon family, fronting upon the plazuela de Guardiola; and the Vera Cruz railway station.

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Throughout the whole city, but especially in the regions adjacent to the Hospital de Jesus, the Cathedral, and the church of Santo Domingo, many old houses will be found adorned with carvings in stone and wood, stucco-work, and wrought iron, the sight of which will warm an artist's heart.

Panteones (cemeteries). The most renowned cemetery in Mexico, that of San Fernando, adjoining the church of the same name, is closed to the public. The attendant in charge, however, usually permits strangers to enter; in return for which courtesy (and not because a fee is expected) a present of a *real* will not be out of place. Here are buried some of the men most illustrious in Mexican history: Juarez, Guerrero, Miramon, Zaragoza, Comonfort, and others only less famous. Excepting the noble tomb of Juarez (see Public Monuments), a work of which any nation might well be proud as fitly marking a glorious grave, the tombs in San Fernando are conventional and for the most part in very bad taste.

In the open cemetery of Dolores, on the hill-side southwest of Tacubaya (Tacubaya car to the station just beyond Chapultepec, whence a smaller car runs direct to the cemetery) are many beautiful tombs, and much taste has been shown in laying out the grounds.

The French cemetery (reached by the Piedad line of cars) also contains a number of fine tombs. The English and American cemeteries lie together in the Tlaxpana, and are reached by the tramway to that suburb; in the American cemetery are buried more than four hundred American soldiers who died in Mexico in 1847. A small cemetery is attached to the chapel of Guadalupe that, being an especially holy place of burial, contains

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the remains of many illustrious personages. Other important cemeteries are: San Diego, San Pablo, Piedad, Salinas, los Angeles and Campo Florido.

El Salto de Alvarado (Alvarado's Leap). A little west of the middle of the Puente de Alvarado the line of house-fronts is broken by a recessed space that is shut off from the street by a low wall, surmounted by an iron grating. Tradition declares that precisely at this point in the primitive causeway, leading from Tenochtillan westward, was the break across which, during the retreat of the Noche Triste, Alvarado made his famous leap.

XI. ENVIRONS OF MEXICO.

Guadalupe. In primitive times an Aztec divinity, Tonantzin (" the Mother of Gods "), was worshipped at a shrine where the *capilla del cerrito* of Guadalupe now stands. The chronicler Fray Agustin de Vetancurt (*tempo* 1672) thus describes the miracle that occurred to change the worship of the pagan mother of gods to worship of the Christian God-mother: Juan Diego, a native of Cuauhtitlan, who lived with his wife Lucia Maria in the town of Tolpetlac, went to hear mass in the church of Santiago Tlaltelolco on the morning of Saturday, December 9, 1531. As he was near the hill called Tepeyácac he heard the music of angels. Then beheld he amid splendors, a Lady who spoke to him, directing him to go to the Bishop and tell that it was her will that in that place should be built to her a temple. Upon his knees he listened to her bidding, and then, happy and confused, betook himself to the Bishop with the message that she had given him. But while the Bishop, Don Juan Zumár-

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raga, heard him with benignity he could not give credence to the prodigy that he was told. With this disconsolate answer he returned, finding there again the Lady; who heard what he had to tell and bade him come to her again. Therefore on the Sunday ensuing he was at the hill-side, when she appeared to him for the third time and repeated her order that he should convey to the Bishop her command that the temple should be built. The Bishop heard the message, still incredulously, and ordered that the Indian should bring some sure sign by which might be shown that what he told was true: and when the Indian departed the Bishop sent two of his servants to watch him secretly: yet as he neared the holy hill he disappeared from the sight of these watchers! Unseen, then, of these, he met the Lady and told that he had been required to bring some sure sign of her appearance; and she told him to come again the next day and he should have that sign. But when he came to his home he found there his uncle, Juan Bernardino, lying very ill [having that fever which the Indians call *cocolixtli*]. Through the next day he was busied in attendance upon the sick man; but the sickness increased, and early on the morning of December 12th he went to call from Tlaltelolco a confessor. That he might not be delayed in his quest by that Lady's importunities, he went not by the usual path, but by another skirting the eastern side of the hill. But as he passed the hill he saw the Lady coming down to him and heard her calling to him. He told her of his errand, and of its urgent need for quickness, whereupon she replied that he need not feel further trouble as already his uncle's illness was cured. Then ordered she him to cut some flowers in that barren hill, and to his amazement he perceived flowers growing there. She charged him to take

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these miraculous flowers to the Bishop as the sign that he had requested; and she commanded that Juan Diego should show them to no other until they were seen of the Bishop's eyes. Therefore he wrapped them in his *tilma*, or blanket, and hastened away. And then, from the spot where most holy Mary stood, there gushed forth a spring of brackish water, which now is venerated and is an antidote to infirmities. Juan Diego waited at the entrance of the Bishop's house until he should come out, and when he appeared and the flowers were shown him, there was seen the image of the Virgin beautifully painted upon the Indian's *tilma!* The Bishop placed the miraculous picture in his oratory, venerating it greatly; and Juan Diego returning to his home with two servants of the Bishop, found that his uncle had been healed of his sickness in the very hour that the Virgin declared that he was well. As quickly as possible the Bishop caused a chapel to be built upon the spot where the Virgin had appeared and where the miraculous roses had sprung up from the barren rock; and here he placed the holy image on the 7th of February, 1532. Juan Diego and his uncle Bernardino became the servants of the Virgin in this sanctuary; and Juan Diego, being moved by a sermon preached by the venerable Fray Toribio Motolinia, and his wife Lucia María consenting and taking a like vow, took there the vow of chastity. Thenceforth he lived in a little house beside the chapel; and there he died a most Christian death in the year 1548.

The Papal sanction of the apparition followed in due order of gradation, from recognition to entire approval. In 1663 Alexander VII. admitted the relation of the apparition and ordered its investigation by the Congregation of Rites, preparatory to granting the request pre-

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ferred by the church in Mexico that the 12th of December should be set apart in perpetuity as a day of holy festival in the Mexican Virgin's honor. Pending further inquiry, Clement IX. conceded (1667) a plenary jubilee to be held upon this date. For nearly a century the festival was continued on this basis, during which period the Virgin of Guadalupe received recognition in various ways from successive Popes, but the formal and official recognition and indorsement of the miracle by the Congregation of Rites still was withheld. In the meantime the Mexicans on their own account had made this Virgin their Patron Saint. In recognition of the protection that she had afforded during the dreadful pestilence, known as the *matlazahuatl*, of 1736, the ecclesiastical and secular chapters, representing the church and the people, solemnly elected her their patroness. At last, through the exertions of the Jesuit Father Lopez, sent expressly for this purpose to Rome, the long-delayed confirmation of the miracle by the Congregation of Rites was accorded—though somewhat grudgingly—in the Papal bull of May 25, 1754. By this bull the festival of December 12th officially was instituted, and the Virgin of Guadalupe was declared to be the Patroness and Protectress of New Spain. Being so essentially a Mexican divinity, the Guadalupe Virgin was looked upon as the especial champion of the Mexicans in their revolt against Spanish dominion; and the more so because the standard around which Hidalgo rallied the first army of revolutionists was a banner whereon this Virgin was blazoned. "Guadalupe" became the war-cry of the rebels, as "Remedios" (which see), the especially Spanish Virgin, was the war-cry of the loyalists. The conspicuous part thus borne by the Mexican Virgin in the war for

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independence, and the happy issue that her assistance gave to that conflict, still further endeared her to the Mexican people; and one of the very first acts of the Congress of the new Republic (November 27, 1824) decreed the festival of December 12th a national holiday. The Virgin of Guadalupe therefore has attaching to her a political significance quite as important as the significance that attaches to her in her religious capacity. She is at once an embodiment of the national character and the defender of the nation's life—an abstract and concrete divinity such as might result from infusing supernatural power into a mass composed of Queen Victoria and the British Lion. Above all, she is the divinity of the Indians. The festival of December 12th is celebrated with enthusiasm by the Indians throughout the Republic; and thousands of them each year make long pilgrimages that they may be present on that day at the Virgin's shrine. So completely is the Indian character of the festival recognized that the church is wholly given up to the Indian worshippers. In it they conduct their celebration, unhampered by priests, in their own way: but whether or not there survives in their rites any trace of the worship of Tonantzin, "the Mother of Gods," is a curious question that need not be raised here. A celebration of a more orthodox sort, less original but more imposing, in which the Archbishop and the higher clergy of the See take part, takes place on the 12th of January. Other especially Indian festivals are celebrated on the 22d of November; almost every day in December, but most notably on the 3d (the *novenario* of the 12th); and on the 12th of every month throughout the year.

At a distance of about two miles and a half north from

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the city (reached by horse-cars starting from in front of the Cathedral) is the collegiate church of Nuestra Señora de Guadalupe. The church stands at the foot of the hill, on the site of the fourth apparition of the Virgin to Juan Diego. It is a comparatively modern structure, and the fourth erected for the housing of the miraculous image. The first was built by Bishop Zumárraga, as told above, and about forty years later this first chapel was very considerably enlarged. It is still in use, being now the sacristy of the parish church. At the beginning of the seventeenth century a new and large church was erected upon the site occupied by the present collegiate church; which, being completed at a cost of $50,000, was dedicated, and the miraculous image was placed in it, in November, 1622. In 1695 the present parish church was built, being intended as a temporary abiding-place for the image while a new and grander church was building. Work upon this latter edifice, the existing collegiate church, began at once, and it was completed and dedicated with great solemnity May 1, 1709. It is 184 feet long by 122 feet wide, covered by a vaulted roof that rests upon two rows of Corinthian columns—by which the aisles are divided from the nave. The whole is surmounted by a dome, the lantern of which is 125 feet above the floor. The very plain façade is flanked by towers 110 feet high. The interior, unusually well lighted, is finished in white and gold. The magnificent high altar and tabernacle are made from designs prepared by the architect Tolsa about the year 1802; but the revolutionary troubles that began in 1810 and continued until 1821 so delayed the progress of the work that the altar actually was not completed until the year 1836. The structure is of marbles of various colors,

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joined with good effects of harmony and contrast. The cost of the work, together with other renovations of the church then made, was $381,000. The primitive cost was more than $800,000—all alms-offerings—making a total of $1,181,000. The value of the jewels, gold and silver plate and other rich belongings of this church —nearly all of which have passed into the possession of the government—safely may be estimated at two millions more. In the tabernacle, in a frame of mingled gold and silver, inclosed with plate-glass, is preserved the miraculous image. The picture, somewhat conventional in type, is good in drawing and still retains much strength of coloring. The material upon which it is painted is a coarse cloth woven of *ixtli* fibre. The medium cannot be determined—at least not by examination through the glass covering. It does not seem to be distemper, water-color or oil-color, though more suggestive of oil-color than of either of the others; and this fact of its lack of resemblance to the effects of the ordinary methods of painting is one of the strong practical points urged in favor of its miraculous origin. The picture has been examined twice, the glass covering being removed on these occasions, by Mexican painters of high standing, and on each occasion the method by which the picture was made has remained undetermined. The chancel, and the passage-way between the chancel and the choir, are inclosed by a massive silver railing set upon a base of pure white marble, the whole being the gift of the Viceroy Bucareli—who lies buried in the west aisle. The choir, set in the nave, after the Spanish fashion, and seriously marring the general interior effect, is a very elegant structure especially rich in fine carvings in mahogany. There are two rows of stalls, also of richly carved ma-

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hogany, still further ornamented with carvings in ebony. Above the stalls are *basso-relievos*, carved in wood, illustrating the litany of the Virgin. In the sacristy are more fine carvings, two curious tables of Mexican onyx, and a number of curious and a few very good pictures. The best of the pictures, and one of the best pictures in Mexico, is a magnificent Crucifixion—hung in an atrocious light on the north wall. The church became collegiate * in 1749, an ample endowment for this purpose having been provided by several rich patrons. The chapter house, built at this period, adjoins the church on the north.

Capilla del Cerrito.—This "chapel of the little hill" marks the spot where Juan Diego cut the roses which sprang up there from the hard stone in order that the Bishop might be convinced. For many years the spot was marked only by a rude wooden cross. In the year 1660 a little chapel was built here by Cristóbal de Aguirre, who endowed it with the sum of $1,000 that there might be held here every year on the 12th of December a solemn service in commemoration of the Virgin's appearance. The present chapel was built at the beginning of the eighteenth century by the Presbítero Don Juan de Montúfar, who built also the stairway and path leading up the hill. On the line of this stairway, near the top of the hill, is built in stone the semblance of a ship's mast and sails. The date at which this curious structure was erected is unknown, but there seems no reason for doubting that the story told of it is true: That certain mariners, being in dire straits at sea, their ship tempest-tost

* A collegiate church is a church in which, while not the seat of an archbishop's or bishop's see, the organization is the same as that of a cathedral.

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and rudderless, vowed that should the Virgin of Guadalupe save them they would bring their ship's mast to her shrine and set it up there as a perpetual memorial of her protecting power; that immediately their ship came safely to Vera Cruz, and that the mariners loyally fulfilled their vow, carrying the mast with its yards upon their shoulders from Vera Cruz to the capital and thence to this place, where they set it up and built around it for protection from the weather the covering of stone. And there the mast is, even until this day. Lower down the hill, on its western side, is a curious little grotto, the work of one of the servitors of the church, most ingeniously lined with a mosaic made of broken china-ware—very well worth the *real* that the visitor is expected to pay for the privilege of seeing it.

Capilla del Pocito.—The "chapel of the well" is a very elegant little structure, roofed with a dome of enamelled tiles, that covers the miraculous spring that gushed forth from beneath the Virgin's feet. The well is in the anteroom to the chapel proper, and is surrounded and covered by a grating of wrought iron. In the chapel is a handsomely carved pulpit, the support of which is an image of Juan Diego. The gracious little building was completed in the year 1791, at a cost of $50,000. Its architect was Don Francisco Guerrero y Torres, whose services were given to the church. Directly opposite the door of the chapel, just at the beginning of the ascent of the hill, is a pillar, crowned with a figure of the Virgin, that marks the precise spot of the first of the miraculous apparitions.

Adjoining the Collegiate church on the east is the church and ex-convent of Santa Coleta, a Capuchin foundation, popularly known as the Capuchinas de Nuestra

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Señora de Guadalupe. Two unsuccessful attempts, in 1575 and 1707, were made to found a convent near the sanctuary. The third attempt, in 1779, was successful. In that year a Capuchin nun, Sor María Ana de San Juan Nepomuceno, was moved in her spirit to make yet one more effort to establish here a house of religious; and to this end she personally petitioned the Archbishop Nuñez Haro y Peralta, though telling him that all the fortune at her command for this work was the sum of two *reales!* Pursuing her project vigorously, she went over seas to Spain and applied to the king for aid; and the king, much impressed by her devotion, granted her prayer. A royal order issued, July 3, 1780, permitting the convent to be erected; and with this order Sor María came again to Mexico joyfully. Work began at once, money being given in great abundance, and the church and convent were completed, at a cost of $212,328, August 30, 1787. On the 13th of the ensuing October, five Capuchinas, of whom one was the faithful Sor María, took possession of the new building. The convent was closed by the operation of the laws of the Reform. In the convent church there is usually to be found, as in Mexican churches generally, a little old woman who sits near the entrance and sells holy images; and with her there is usually a decorous and rather clerical-looking black cat. A few words in praise of this staid animal, and the investment of a couple of *reales* in holy images, will so dispose this old woman to friendliness that she will permit the visitor to pass through the church to the lower floor of the convent. In the inner *patio* the cells once belonging to the nuns may be seen: windowless vaults six feet square with a stone bench for a bed—for of all the rules that of the Capuchinas was the most severe.

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By a royal order of 1748, the village of Guadalupe was made a town; and by the act of Congress of February 12, 1828, the town became the City of Guadalupe-Hidalgo. The present "city" has a population of about 3,000 souls. In front of the parish church is a very pretty little public garden, that was opened in 1866. The town is memorable politically as being the scene of the climax of the war between the United States and Mexico: the treaty of Guadalupe-Hidalgo was signed here February 2, 1848.

Chapultepec, the Presidential residence, and the National Military Academy, a little more than two miles southwest of the city. (The Tacubaya and San Angel lines of horse cars, from the west side of the Plaza Mayor, pass close by the park gates.) The hill of Chapultepec is one of the several isolated rocks which protrude above the swampy soil of the valley. Formerly, being surrounded by a marsh, it was occupied by the founders of Tenochtitlan before making their still more secure city in the middle of the lake. At its eastern foot is a large spring, whence a portion of the city's water-supply is drawn, and around its base grow many ancient *ahuehuetes*—a species of cypress. The grove of these huge and ancient moss-draped trees—dating from before the Conquest—forming the park at the base of the hill on the west, is one of the most impressive sights of Mexico. Owing to its strong defensive position and its abundant supply of water the hill was a point coveted by the various tribes settled in its vicinity. The people of Tenochtitlan, when firmly established in their lake city, repossessed themselves of it; built a connecting causeway, and on this an aqueduct—precisely over the line occupied by the aqueduct now existing. While mentioning

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this fact (also recorded by Vetancurt and contemporary chroniclers) Mr. Bandelier affirms positively that the hill "never was used as a 'summer resort' for the chiefs, or a 'royal villa,' as has been imagined." It was used, however, to some extent as a burial place, and a few of the Mexican chiefs had their effigies carved upon its rocky base. Reference is made to these carvings by Torquemada; Gama refers to them as in existence at the close of the last century; and Señor Orozco y Berra mentions having seen their remains—adding that when looking for them subsequently he was unable to find them. Mr. Bandelier was assured in Mexico that the carvings had disappeared. He writes: "Nevertheless, I found on March 6, 1881, what clearly appears to be the remainder of the effigy of Ahuitzotl, the last Montezuma's predecessor in the command of the Nahuatl confederacy. It was carved in half relief, and was originally a full-length figure of a man, life-size, stretched out on a ledge of natural rock sloping at an inclination of nearly fifty-five degrees. Only the lower limbs are preserved. The top and the whole body evidently have been blown off [the holes drilled for blasting are plainly visible] nothing remains of them but these fragments. The feet also are mutilated; they appear to have stood on an imperfectly carved moulding. But the principal features of the monument are the figure of 2*nd acatl*, or 'cane' (still visible to the right of what was once the head), and beneath it the picture of a water-rat. Both are sufficiently distinct. The former is a *date*, and corresponds to 1507 of our era; the latter is a *name*, and reads 'Ahuit Zotl' in the native Mexican language." This very interesting fragment is on the eastern base of the hill, a short distance northwest of the drive leading past the

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battle monument, and a few feet to the left of the drive leading around the base of the hill to the park. As it is concealed by vines and underbrush it must be looked for carefully.

In the year 1783 the Viceroy Don Matias de Galvez obtained permission from the King of Spain "to repair and put in order the palace of Chapultepec," thus implying that before that date an edifice of considerable proportions had crowned the hill. In this case, however, repair meant reconstruction. The death of the Viceroy delayed for a short time the execution of the work; but it was pushed forward so rapidly by his son, Don Bernardo de Galvez, who also was his successor in the viceroyalty, that the new palace was completed in 1785, at a cost of upward of $300,000. Very considerable additions to the building have been made both in Viceroyal and Republican times, and further additions were made to it during the brief reign of Maximilian—who made it his residence. During the recent Presidency of General Gonzalez plans were perfected for making this the Presidential residence; in pursuance of which it is expected that President Diaz will make his home here during the remainder of his official term. The palace is such in fact as well as in name, an immense building, in which are large halls and galleries handsomely decorated, and around which are marble-paved terraces commanding one of the most magnificent views in the world: the beautiful valley of Mexico, with its city and lakes in the foreground, and for background, in the east, the snow-capped volcanoes—tinged at evening with ruddy reflections and overhung by great masses of crimsoned clouds. Upon the terraces are flower-gardens, and at the eastern base of the hill—reached by

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a winding, terraced drive—is a larger flower garden in which is a little artificial lake. Inclosing the entire base of the hill is a strip of woodland that on the western front broadens out into the noble park.

The National Military College occupies a large building on the lower terrace of the Palace. The system of training pursued is similar to that of West Point. About 325 cadets attend the College. Admission to the College and to the Palace is obtained by a card granted on application to the Minister of War.

The hill of Chapultepec was taken by storm by the American troops under General Pillow, after a day's bombardment, early on the morning of September 13th, 1847; the gallant defender of the position, General Nicolás Bravo, being taken prisoner. The cadets of the Military College took part in the defence with great heroism, and many of these brave lads fell. A handsome monument in memory of their courage and patriotism was erected in the garden at the eastern base of the hill in the year 1880.

Molino del Rey (reached by the branch tramway to Dolores, starting from a point on the Tacubaya tramway just south of Chapultepec). This point was carried, together with the Casa Mata, by General Worth—fighting against great odds and sustaining a heavy loss—on the morning of September 8, 1847. Lieutenant Grant was one of the first to enter the Mill. In his recently published "Memoirs" he expresses the opinion that both Chapultepec and Molino del Rey were unnecessary battles, as the two positions could have been turned; though in regard to Scott's generalship as a whole he speaks in high praise. The war generally he characterizes as "unholy"; "one of the most unjust ever waged

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by a stronger against a weaker nation"; an opinion in which every fair-minded American must concur.

Tacubaya (reached by horse cars starting from the west side of the Plaza Mayor; also by the horse car line to San Angel, starting from the same point). Primitively known as Atlacoloayan ("place in the bend of the brook"), the suburb of Tacubaya de los Mártires, with a population of nearly 8,000 souls, is the most beautiful town in the valley. It is built upon a hill-side, sloping to the northwest, at a distance of about three miles southwest of the city. The town, in its present form, is comparatively modern, although from the earliest times a small village existed here; and the project seriously was entertained, after the great inundation of 1629–34, of making this the site of the City of Mexico —the lapse of which project, on sanitary grounds, is to be much deplored. There is a parish church, an ex-monastery some time the property of the Dominicans, the handsome church of San Diego and several small chapels; also a small Alameda, and a pretty garden in the Plaza de Cartagena. In the ex-palace of the Archbishop (built by the Archbishop and Viceroy Vizarron in 1737) is housed the National Astronomical Observatory; and in this building at one time was housed the Military College now at Chapultepec. The chief charm of Tacubaya is found in its numerous very beautiful private gardens—*huertas*, large inclosures, half garden, half park, belonging to rich citizens of Mexico, who come here for recreation and rest. The more notable of these (to which admission may be obtained by a card from their several owners) are the *huertas* of the families Barron, Escandon, Mier y Célis and Bardet. In the western part of the town, reached by a branch

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line of second class cars, is the *arbol benito*, "the blessed tree." Legend says that a long while ago, one fiercely hot day of summer, a holy priest paused beneath this tree and in its cool shade became rested and refreshed. Therefore, as he went away, comforted, he turned and blessed the tree and bade it evermore be green: and straightway there gushed out from among its roots a most sweet and copious spring. Those who doubt this legend must reconcile with their doubt the facts that the tree always *is* green, and that the sweet spring continues to flow.

Mixcoac (on the line of the San Angel tramway, a mile or so south of Tacubaya) is a charming little town of low adobe houses built along narrow lanes which wander among gardens. It is a manufacturing town, and its manufactures are a trifle incongruous: bricks and flowers. There is a very tolerable *tivoli* here, the Castañeda, at which breakfast may be had.

San Angel (reached by horse-cars from the west side of the Plaza Mayor; also by the Tlalpam horse-cars to San Mateo, and thence to San Angel by a cross-country horse-car line. A very pleasant expedition may be made by going by one of these routes and returning by the other. The cross-country line passes through the towns of Coyoacan and Churubusco, which see below). This pretty little town, five or six miles south of Mexico, is built upon a hill-side in the midst of orchards and gardens; and in the growing time it is a cloud of blossoms and green leaves. Many pleasure houses (*casas de recreo*) are here, where city-folk come for ease in the hot months; but there is nothing here to compare with the perfectly ordered gardens of Tacubaya. In point of fact, San Angel has somewhat outlived its usefulness and is rather

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down-at-heel—and therefore it is a very delightful place indeed. Its most attractive feature is the picturesque and now deserted Carmelite monastery of Nuestra Señora del Carmen, with its fine church crowned by exceedingly beautiful tiled domes. This monastery possesses a very respectable age. In the year 1613, Don Felipe de Guzman, a pious *cacique* of Chimalistác, in fulfilment of his father's testament, gave up to the Carmelite order a *huerta* of considerable size. Here the Carmelites built a little hospice. Don Felipe de Guzman presently died; and a little later died also his widow, childless. By her will the entire estate of which she died possessed passed to the Carmelite fathers: and by these it was devoted to the building of the existing monastery and church. The plans for these buildings were prepared by the celebrated architect Fray Andrés de San Miguel, a lay brother of the Carmelite order, and at that time held to be the first architect of New Spain. That this reputation was well merited is shown by the beauty of his still existing work. The building was begun June 20, 1615, and was pushed with so much vigor that the church and convent were finished within two years. The church was dedicated to San Angelo Mártir, whence came the name of the little town that presently grew up around it. Later, in 1633, another rich patroness appearing, Doña Ana Aguilar y Niño, the dedication of the church was changed at her request to Santa Ana. The handsome chapel, dedicated to Jesus Nazareno, known as the Señor de Contreras, was built at the end of the last century by Fray Juan de Santa María. The church was thoroughly repaired in 1857. It is a large and handsome building containing a number of images much reverenced. The monastery is a most fascinating place even in its ruin—

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for a considerable portion of it has been razed and what remains is falling into decay. In its rear, sloping to the south and east, is a garden once kept trimly but now a wilderness of fruit trees and shrubs and flowers in which are old water tanks and a great fish pond—from which the fish long since have vanished ; and from the terrace overhanging the garden, just out from the refectory, one looks eastward over miles of orchards and gardens—dotted here and there with low square houses, and here and there with little church towers, and above all these the great tower of the church at Coyoacan—to the far horizon where the snow-capped mountains rise against the blue sky. In the refectory there are remnants of some very tolerable frescoes ; and in the cloister, just off the church yard, are others still more ruinous. Among these latter, cleansed from the overlying white-wash by some loving hand, is a wonderfully fine head of Christ.

Coyoacan (reached most directly by the Tlalpam tramway, starting from the south side of the Plaza Mayor, to San Mateo, and there changing to the car for San Angel that passes through Coyoacan. It may be reached also by the tramway to San Angel, and thence by the car to San Mateo). This very picturesque town is older than the City of Mexico. After the Conquest (August 17, 1521) Cortés established in Coyoacan the seat of government, and from here directed the laying out of the present City of Mexico. Immediately after taking up his abode here he gave a banquet to his captains in honor of the victory which they had achieved ; and as about this time there arrived at Vera Cruz a ship having a considerable quantity of wine aboard the Conquerors were able to celebrate their victories right royally. So scandalous, indeed, was this feast, that the worthy Fray Bartolomé

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de Olmedo, chaplain to Cortés, felt constrained to order the whole company to do penance, and on the ensuing Sunday preached a most vigorous sermon at them. A large and handsome house was built here, in which Cortés, with La Marina, dwelt contentedly while the building of the city went on. This house still may be seen, at the northern side of the little plaza. A part of it is a jail and the remainder is devoted to the officers of the town government. Over the main doorway, blurred by many coats of white-wash, are graven the arms of the Conqueror. Near to this is another house in which Cortés is said to have dwelt, and a well is pointed out in the garden in which he is said to have drowned his wife. But as his wife, at this time, was not in Mexico, and as he certainly did not drown La Marina, the story seems to be lacking in some essential elements of probability. Many legends of Cortés survive hereabouts, and if the visitor is lucky enough to come across a story-telling old man or old woman a great deal of very delightful and quite impossible history may be learned in a comparatively short time. South of the plaza, across the highway, is the large and imposing church of San Juan Bautista which, together with the Dominican monastery connected with it, was founded by the eminent Fray Domingo de Vetanzos, probably about the year 1530. The present church—as may be read in the graving upon its façade—was built in 1583. In the church-yard is a stone cross set up on a little mound that tradition declares was a place of worship in primitive times: and tradition further declares that the cross was placed here by Cortés.

The Pedregal (stony place) lies south of San Angel and Coyoacan. The portion of it directly south of the latter town is exceedingly picturesque, the rocky, uneven

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ground being covered with a lavish growth of cactus and stunted trees, and luxuriant bushes and trailing vines. Narrow footways, usually bordered by low stone walls, ramify in every direction, passing curious little stone houses, and garden patches, and winding along the edges of ragged gulches and by the sides of clear streams. In the midst of this maze is the very picturesque chapel of the Niño Jesus, and the painfully trim-looking chapel of the Concepcion. The shortest way into this charming wilderness is along the road that runs southward in front of the church-yard of San Juan Bautista in Coyoacan, and thence bearing to the left from a point a little beyond the cross-road where is set up a pretty cross of stone. By bearing to the right a scarcely less delightful walk may be taken among the gardens and adobe houses of an Indian town.

Churubusco (reached by the Tlalpam tramway, starting from the south side of the Plaza Mayor, to San Mateo, and thence—a distance of half a mile—on foot or by the tramway leading to San Angel). There is no town here, only a few scattered little houses; the very ancient church of San Mateo, once the parish church, but now closed and falling into decay; and the beautiful church and ex-monastery of Santa María de los Angeles. In primitive times there was here a very important town, Huitzilopochco, that grew up around the temple of the god Huitzilopochtli—from the first of which trying names, by a pardonable corruption, that of Churubusco was derived. In this temple the god Huitzilopochtli, who in his life was a most famous warrior, was worshipped. "This place," says the delightful chronicler Baltasar Medina, "was the dwelling and diabolical habitation of infernal spirits that with fearful noises and howlings disturbed all the region round

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about where the idol had usurped the worship of the true God. The holy monks built here in honor of the true God, who crushes the serpent's head in the waters, a temple of the faithful, giving to it the name of Santa Maria de los Angeles, because where once had flourished the sin of idolatry now superabounds the grace and glory of this Lady. To this most honorable and efficacious name was added that of San Antonio Abad, whose stone image was placed beside the church door; for against the persecution of the demons, who like hungry lions haunted this place the altar of their worship among the heathen, raging against the faithful now that their Dagon had fallen, the Christians invoked the protection of this saintly abbot, who, among his many gifts and privileges of grace, had empire and dominion against the assaults of Lucifer." Upon the site of this primitive church the present beautiful church and monastery were built, being completed May 2, 1678. The patron and patroness of the new church and monastery were Don Diego del Castillo, citizen of Mexico, native of the City of Grenada, merchant of silver, and Doña Helena de la Cruz, his wife. The kneeling effigies of this pious gentleman and his wife, carved in wood and painted, still are preserved in the sacristy of the church —a most seemly couple, very quaint in their picturesque garments of the fashion of two hundred years ago. Although sadly fallen into decay, and although a portion of the monastery has been taken possession of by the government for a military hospital, this church and monastery are among the most beautiful of the foundations of the religious orders in or near the capitol. Especially beautiful is the lavish decoration in glazed tiles: the little chapel of San Antonio Abad beside the church door— now bereft of the image of the demon-daunting saint

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and beginning to drop to pieces—is covered with tiles from its base to the pinnacle of its dome; there is a dado of tiles in the lovely cloister; once a dado of tiles ran around the whole of the large refectory—now a ruin; the Abbot's bath—which can be seen now only from the roof, or by climbing up a ladder placed against the window of the main stair-way—is a gem of tile-work; the choir, still perfect, is a mosaic of tiles arranged in exquisite taste. The church contains a quaint old organ inclosed in a richly carved wooden case; three well carved wooden busts of saints—probably by the artist who made the portraits of Don Diego and his worthy wife, and a fine painting of the Assumption of the Virgin. In the sacristy there are several pictures of no especial artistic value, but exceedingly curious. By way of finishing touch, in the midst of the sunny *patio* that the cloister surrounds, there wells up into an antique stone basin a wonderfully clear spring. No more interesting expedition out of Mexico can be made than to this beautiful place.

In the plaza in front of the ex-monastery, now a hospital, is a monument commemorating the battle fought here with the Americans August 20, 1847. The monastery was very gallantly defended by General Pedro María Anaya against the assault of Generals Worth, Smith, and Twiggs. After the work had been carried Worth asked Anaya if among the surrendered material of war there was any ammunition, to which the brave Mexican made the historic answer: "Had I any ammunition you would not be here!"

Tlalpam (reached by horse-cars starting from the south side of the Plaza Mayor), formerly known as San Agustin de las Cuevas. This flourishing little town of about 7,000 inhabitants lies fourteen miles south of

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Mexico. There are many flower and fruit gardens hereabouts for the supply of the city markets. In and near the town are important factories of cotton, and woollen cloth, and paper. In former times, at Whitsuntide, a great gambling fête was held at San Agustin de las Cuevas to which all the wealth and fashion, and all the rascality and cut-throatism, of the capital resorted in a manner most amicably democratic. So outrageous did this festival become that about thirty years ago it was definitely suppressed. In 1794 the Viceroy Revillagigedo greatly improved the town, straightening and paving its streets and giving it an adequate supply of water. At one time it was the capital of the State of Mexico.

Popotla, "the place of the brooms" (reached by the Tacuba line of horse cars, starting from the western side of the Plaza Mayor). The only point of interest here, but that a point of very great interest, is the *arbol de la noche triste*, the 'Tree of the Dismal Night,' beneath which Cortés sat him down and wept on the night of the terrible retreat from Mexico, July 1, 1520. The tree, an *ahuehuete* (properly *ahuehuetl*), identical in kind with those in the park of Chapultepec, flourished in perfect health until a few years ago when a fire was kindled beneath it that seriously burned its trunk. Since then, several of the upper branches have died. It is now protected by a high iron railing, and by a most zealous policeman. Relic-hunters are warned that this is not a good subject for the practice of their peculiar line of vulgar thievery. In February, 1885, some alleged ladies and gentlemen of American extraction, who had broken twigs from the tree, were most justly arrested and most righteously fined. Beside the tree stands the curious old church of San Estéban.

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Tacuba, a corrupted form of Tlacópan (reached by horse-cars starting from the west side of the Plaza Mayor). In primitive times this was an important town. Here reigned in succession, between the years 1430 and 1525, Totoquiyauhtzin I., Chimalpopoca, Totoquiyauhtzin II., and Tetlepanquetzaltzin—this last named monarch being hanged by order of Cortés in 1525. The town has about 2,000 inhabitants. There is here a handsome church surrounded by a wall of inverted arches. Near the church is the residence of the present Archbishop of Mexico, Señor Dr. Don Pelagio Antonio de Labastida y Dávalos. Especially impressive services are held in Tacuba during Holy Week.

Atzcapotzalco—"the ant-hill;" so named in primitive times because of its very numerous inhabitants (reached by horse-cars starting from the west side of the Plaza Mayor and running through Popotla and Tacuba). The foundation of the Aztec kingdom conquered by Cortés was laid in 1428, when the kings of Tenochtitlan and Texcoco (Chichimecs) overcame and killed the cruel king of Atzcapotzalco, Maxtla. As the result of this victory the legitimate ruler of the Chichimecs, the poet-king Netzahualcoyotl, was re-established upon the throne that the father of Maxtla had usurped and that the son had retained; and the king of Tenochtitlan received the territory pertaining to the kingdom of Atzcapotzalco—out of a portion of which he erected the small kingdom of Tlacópan (Tacuba: see above).* The present town of Atzcapotzalco numbers about 1,500 inhabitants, who are largely engaged in the manufacture of pottery. There is also here an important

* The rather absurd terms "king," "kingdom," and "throne," are used here, and elsewhere, in deference to the custom uniformly observed by the Spanish chroniclers.

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manufactory of textiles. Upon the site of the great temple of primitive times stands the church and now partly ruined monastery erected by the Dominicans in 1565. The present church was completed October 8, 1702. Upon the side of the tower facing the plaza, near the top of its first story, is graven the image of an ant—symbolical of the name of the town and of the great population that it once had. The church is a large and handsome building with a fine tower and two beautiful domes; and the monastery, even the more because of its ruinous state, is wonderfully picturesque.

Around Atzcapotzalco linger many delightful legends, the most notable of which is a version of the Malinche myth that in one form or another crops out all over Mexico. Following eastward for nearly a mile the street at the back of the monastery, the legend-lover will come to Zancopinca, where is a pond of sweet water beside which is a ruined aqueduct. In the pond, as in a palace of crystal, lives for half of each day the Malinche—the other half of her day being spent in the spring of Chapultepec. But whereas at Chapultepec she is a benign spirit, here she is a spirit of much malignity. With a song of infinite sweetness she lures to the pond unwary passers-by, and once beside the pond her extraordinary beauty completes the unhappy conquest that her wickedly sweet voice has begun. It is most dangerous to pass near this place in the very early morning or in the evening, for at these times her syren-song is heard. Whoever hears this song, unless he would disappear forever from among the living, must close his ears and with all possible speed hasten far away. Should he not take these heroic measures for self-preservation, he will feel a soft languor creeping over him, dulling his senses yet filling

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him with an ineffable delight; slowly but irresistibly he will be drawn toward the pond, and when he reaches it and there sees beckoning to him the beautiful Malinche he surely will cast himself into its clear depths and never more be known among men. The old Indian who will tell this story possibly will add, telling it close in the ear of his listener in manner most confidential, that in the depths of this pond lie hidden the treasures concealed by Guatimotzin; the hiding place of which, even under the cruel torture to which Cortés subjected him, he refused to reveal. Westward from the monastery, through a winding lane between bushy hedges, is reached an open space in the midst of which is a grove composed of five great ahuehuetes. These trees, the old Indian will affirm, once were a part of a wonderful enchantment. In ancient times there was beneath and among their roots a spring that constantly welled up, but that never overflowed; and whosoever drank of this spring at once and forever disappeared. One day there came out from the church a procession of holy fathers carrying with them the image of the Blessed Virgin; and these passed singing along the road until they came to the spring. Beside it they set up an altar, on which the Virgin was; and a preacher preached against the spring's wickedness; and then all the multitude cast into it stones and earth until it was filled up and overlaid and hidden; and over where it had been was built an altar to the Virgin within a chapel, that remained there until at last it dropped down in little pieces because it had become so very old. So this evil spring was overcome and made to vanish away. But even now he who will enter the grove of ahuehuetes and will lay his ear close to the earth will hear the spring still murmuring and singing its enchantments

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beneath the ground. And its memory still lives in the proverb, cited when any one suddenly and mysteriously disappears: *Este bebió del agua de los ahuehuetes.*

La Piedad (reached by horse-car from the Plaza Mayor). At the southern extremity of the Calzada de la Piedad, less than a mile from the Garita de Belen, are the church and ex-monastery of Nuestra Señora de la Piedad, a Dominican foundation of 1652. About the middle of the seventeenth century there was in Rome a monk of the order of Santo Domingo who had been charged by the prelate of the monastery to which he belonged in Mexico to have painted by the best artist then in Rome a picture of the Virgin with the dead Christ. But when the monk, about to depart for Mexico, asked for the picture, the artist had finished only its outline drawing. Nevertheless, the monk took this with him and, journeying through Spain to the seaboard, took ship for Mexico. And it fell out that as he and his companions sailed westward a dreadful tempest arose, so that there seemed no doubt but that the ship would be overwhelmed by the sea. In this extremity they made a solemn vow to the Virgin that in return for her protection they would build for her in Mexico a temple in which the painting of her that they carried with them should be enshrined. And the Virgin heard their prayer and they all were saved. Therefore they collected alms, and so built the church of La Piedad. And yet another miracle happened, for when the picture that the monk had brought from Rome was opened in Mexico, behold! it was not the mere outline that he had taken from the Roman artist, but a very beautiful picture finished in its every part! And the miraculous picture hangs over the main altar of the church of La Piedad,

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and is greatly venerated, even until this present day. The church was dedicated February 2, 1652. In addition to the miraculous picture are several notable paintings by the Mexican artists Cabrera and Velasquez, and a curious picture representing the storm at sea that was stilled by the Virgin's intervention.

XII. SHORT EXCURSIONS FROM MEXICO.

The Viga Canal (reached by horse-cars passing south along the eastern side of the Plaza Mayor). A *pasear* by boat on the Viga can be made an affair of a couple of hours—to the *chinampas* at Santa Anita and return; of a day—to Mexicalcingo and return, stopping at the intermediate villages of Santa Anita, Ixtacalco, and Tetepilco; or even of two days—through the whole length of the canal and across the western end of Lake Xochimilco to the town of the same name, stopping there all night and returning on the following day. The one day expedition certainly should be taken. There are no fixed prices for the boats, and the beginning of the cruise is almost a personal combat with a crowd of boatmen as to which boat shall be taken and what amount shall be paid for its use. For a party of four, or less, a boat can be had for all day for $1.50—sometimes even for $1. But to get down to bottom figures a certain amount of diplomacy and a great deal of patience are required. By playing the men against each other, and by going through the form of abandoning the expedition in disgust, reasonable terms may be obtained. The boats in use are flat-bottomed affairs, twelve or fif-

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teen feet long and about four feet wide, roofed except at bow and stern, and with loose curtains at the sides, benches running fore and aft—a species of barbaric gondola. They are propelled by a pole, that the boatman operates in the bow. Almost immediately after getting under way the boat passes through the Garita de la Viga, where boats bringing merchandise of any sort to the city are halted for the receipt of the city tax. Outside of the garita a line of boats loaded with firewood usually is found; for these great boats cannot pass through the narrow way left open under the stone arches. The first town reached is Santa Anita, a Mexican version of Coney Island. To this pretty place the lower and middle classes resort in shoals on Sunday and feast-day afternoons. It is a little town of straw-thatched houses, nearly every one of which is a shop or a restaurant (and many of them drinking places also), and everywhere there is a pervading smell of cooked *tamales*. There are swings, and places wherein lively games are played, and flower-selling places—where men and women buy garlands of brilliant-hued poppies wherewith to crown each other; and everywhere is a crowd made up of flower-crowned people, genuinely merry and light of heart. Surrounding the town are the *chinampas*, the floating gardens that once really did float, but that now are little patches of garden ground separated by narrow canals. Here are grown flowers and vegetables for the city market, and for sale at home on Sundays and feast-days—where the popular vegetables, eaten without other sauce than liking, are huge radishes and lettuce. The church of Santa Anita is a quaint old building with a fine tower. At Ixtacalco, the next town on the line of the canal, are more

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chinampas, less gayety, a small market and a very presentable old church, dedicated to San Matias—a Franciscan foundation of more than three hundred years ago. In front of the church is a little plaza with a fountain of sweet water in its midst; and away from the plaza, along the lane that is marked by a palm-tree at its beginning, is a small, curious building that once was the chapel of San Antonio. It is used as a dwelling now, and right in among its numerous inhabitants is the remnant of what seems to have been a most gallant image of Santiago—now galloping to defend the faith on a headless horse! Mexicalcingo, about seven miles south of the city, was a place of some importance before the Conquest, but now is an insignificant little town of less than three hundred inhabitants. A small monastery, and the church of San Marco, were founded here by the Franciscans at a very early period; and in Vetancurt's time, two centuries ago, the parish numbered upward of 1,500 souls. The monastery still exists, in a semi-ruinous condition, while the comparatively large church—built on the site of the primitive structure—is in tolerably good repair. It is rather a bleak-looking edifice. The road from Mexico to Ixtapalapan crosses the canal at this point, and a very picturesque bit is had in the juxtaposition of this bridge and a rambling adobe house shaded by a row of great old trees growing along the water's edge. This is a good place to tie up and have breakfast (provision for which must be carried along) in a leisurely fashion, preparatory to starting on the return trip: and benevolent people will give a loaf of white bread to the nice old woman who lives in the northern end of the rambling house for the use and benefit of her cat: for the cat has an inordinate craving for white bread that rarely is sat-

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isfied. On a Sunday or feast-day afternoon, the return trip, especially from Santa Anita to the city, is one of the memorable sights of Mexico. The canal is crowded thickly with boats of all sorts and sizes, and the boats are crowded with garlanded merry-makers—tinkling guitars, singing, and on the larger boats even dancing. At this time, too, a wonderfully wizened and shocking-looking old beggar, an institution of the canal, paddles about vigorously in his canoe and reaps a very respectable harvest of alms; and the huge passenger boats for Xochimilco and Chalco are starting on the cruise that will not end until the morning of the ensuing day. The fact should be added that, strictly speaking, the Viga canal is not a canal at all, but a navigable sluice through which the waters of the lakes Xochimilco and Chalco discharge into the lower level of Texcoco. It is possible that the name Viga is derived from the wooden bridges of *vigas* (beams) which once spanned the canal.

The Desierto (about fifteen miles southwest of the city, reached on horseback). That very crabbed chronicler, Thomas Gage, an English monk of the Dominican order who was smuggled into Mexico about the middle of the seventeenth century, thus describes, in his "New Survey of the West Indias," the Desierto in its palmy days: "Northwest-ward three leagues from *Mexico* is the pleasantest place of all that are about *Mexico*, called *La Soledad*, and by others *el desierto*, the solitary or desert place and wildernesse. Were all wildernesses like it, to live in a wildernesse would be better than to live in a City. This hath been a device of poor Fryers named discalced, or barefooted Carmelites, who, to make show of their hypocriticall and apparent godlinesse, and that whilest they would be thought to live like Eremites, retired from

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the world, they may draw the world unto them ; they have built there a stately Cloister, which being upon a hill and among rocks, makes it to be more admired. About the Cloister they have fashioned out many holes and Caves in, under, and among the rocks, like Eremites lodgings, with a room to lie in, and an Oratory to pray in, with pictures, and Images, and rare devices for mortification, as disciplines of wyar, rods of Iron, hair-cloths girdles with sharp wyar points to girdle about their bare flesh, and many such like toyes, which hang about their Oratories, to make people admire their mortified and holy lives. All these Eremeticall holes and caves (which are some ten in all), are within the bounds and compasse of the Cloister and among orchards and gardens full of fruits and flowers, which may take up two miles compasse ; and here among the rocks are many springs of water, which with the shade of the plantins and other trees, are most cool and pleasant to the Eremites ; they have also the sweet smell of the roze and jazmin, which is a little flower, but the sweetest of all others ; there is not any other flower to be found that is rare and exquisite in that Country, which is not in that wildernesse to delight the senses of those mortified Eremites."

All this lovely place really is a solitary place, a wilderness, now ; but even in its ruin it is one of the most beautiful spots to be found near the city—while the remains of the cloister and the "Eremeticall holes and caves" make it one of the most curious and interesting.

San Juan Teotlhuacan (twenty-seven miles out from Mexico on the line of the Vera Cruz railway). Near the village of this name are the very curious pyramids of the Sun and Moon (so-called), together with other interesting prehistoric remains. The pyramids rise in the

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midst of an arid region, largely composed of volcanic basalt deeply indented by numerous quarries, whence building material was obtained in prehistoric times. Although as seen from the railway the pyramids seem small in comparison with the adjacent little mountain, the Cerro Gordo, their really prodigious size becomes apparent when they are viewed from the level of the plain whereon they stand. They rise from the banks of the small river of Teotihuacan; and for more than a league in radius traces are discoverable of a large and most substantially built city. The pyramid of the Sun, according to the very careful measurements of Señor García Cubas, is 216 ft. 8 in. high, with a base 761 ft. × 721 ft. 7 in. square. The platform on the top is 59 feet from north to south by 105 feet from east to west. The pyramid of the Moon is 150 ft. 11 in. high, with a base 511 ft. × 426 ft. 5 in., and a crowning platform 19 ft. 8 in. square.* The only entrance as yet discovered is found on the southern face of the pyramid of the Moon, at a height of 65 feet from the ground. This gives inlet to a narrow descending gallery, interrupted by a deep square well, the walls of which are laid up with carefully squared stone. The axis of this gallery (observation of Señor García Cubas) coincides exactly with the magnetic meridian. Beyond the gallery the interior remains unexplored. The pyramid of the Sun has not been entered at all. To the south of the pyramid of the Sun is a large earthwork known as the *ciudadela* (citadel); a square inclosed by a mound averaging 262 feet thick by 32 feet high. In the centre of the inclosed square is a small pyramid, and upon the inclosing earth-work are fourteen

* The pyramid of Cheops is 475 ft. 10 in. high, with a base 774 ft. × 1102 ft. square.

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small pyramids disposed at regular intervals. In the neighborhood of the pyramids are great numbers of tumuli, isolated and grouped. The most notable group of tumuli is that which borders the so-called *Calle de los Muertos* (the Street of the Dead). This curious causeway begins near the "Citadel" and, passing the western face of the pyramid of the Sun, ends at the southern front of the pyramid of the Moon—there widening out into a large circle, in the centre of which is a tumulus. Many of the tumuli have been opened, disclosing in some cases boxes of wrought stone inclosing a skull and ornaments of obsidian and pottery; in other cases (in the tumuli along the sides of the Street of the Dead) only empty chambers have been found. The conclusion arrived at by Señor Orozco y Berra in regard to these very curious remains—mainly based upon the wide divergence from any known types of the clay masks found in what may be assumed to be the older of the tombs—is that they are the work of a race older than either Toltecs or Acolhuas, of which only these monuments now remain.

Texcoco (on the line of the Irolo railway, 25 miles out from Mexico. Trains leave from the San Lázaro and Peralvillo stations. In the town there is a tidy little hotel, with a fair restaurant attached, kept by a Frenchman. The *pulqu* ehere is particularly good). During the century preceding the Conquest, Texcoco equalled the City of Tenochtitlan in importance. In the year 1431 the legitimate ruler, Netzahualcoyotl, having deposed the usurper Maxtla (see Atzcapotzalco) was firmly established upon his throne. Of this great man it is difficult to speak in terms of too high praise. The considerate historian, Señor Orozco y Berra, thus sums his character: "Just, yet clement, compassionate of misfortune, gener-

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ous, intelligent, an intrepid warrior, a philosopher, poet, engineer, legislator, the father of his people, he filled with his fame the world of Anáhuac. . . . The Texcoco of his time may be called the Athens of America; as at the same period the strong, aggressive race inhabiting Tenochtitlan made that city the antetype of ancient Rome." A part of the success of Cortés was due to the fact that at the time of his appearance this kingdom was divided by civil wars among the grand-children of Netzahualcoyotl, and that one of the factions became allied with the invaders. Texcoco was the base of operations against the city of Tenochtitlan. Here the "brigantines," * built in Tlaxcala and brought across the mountains in sections, were put together and launched through the canal over which still may be seen the *puente de los bergantines*. Pending the building of the City of Mexico, the first Franciscan mission was established here by Fray Pedro de Gante. Here for a time, when in disfavor with the Spanish king and forbidden to reside in Mexico, Cortés made his home; and in the church here remained for some years the Conqueror's bones. The existing town presents a very agreeable appearance. Its principal street is planted along each curb with a row of young orange-trees, and down this perspective is seen the fine mass of the ancient church of San Francisco; having near it the still older church, a very plain structure, that probably dates from early in the sixteenth century. In the Plaza is a monument crowned with a bust of Netzahualcoyotl; at the corner of two of the principal streets is a very handsome fountain, the gift of the philanthropist

* The "brigantines" were flat-bottomed boats propelled by sails and oars. Their misleading name in English is a too free translation of the Spanish word *bergantin*.

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and antiquarian Señor Ruperto Jaspeado; and in addition to the church of San Francisco several other ancient churches command attention. Aztec remains are very plentiful about Texcoco. In the northwestern section of the town is the remnant of a mound composed of stones and earth, in which, in 1827, Mr. Poinsett found a regularly arched and well-built passage or sewer of stone cemented with lime; and upon which, in 1850, Mr. Mayer observed "several large slabs of basaltic rock, neatly squared and laid north and south." In the southern part of Texcoco are the massive remains of three pyramids, or mounds, each about four hundred feet along its base lines. In the person of Señor Jaspeado (whose residence adjoins the apothecary's shop not far from the church of San Francisco), persons speaking Spanish will find a most able exponent and interpreter of the town's antiquities.

Tetzcotzinco. About three miles east of Texcoco is "the laughing hill" (*risueña colina*) of Tetzcotzinco. Here is an enduring monument to the engineering skill and good taste of Netzahualcoyotl in the shape of the wonderful pleasaunce that he caused to be built for his amusement and recreation. The remains of terraced walks and stairways wind around the hill from base to summit; seats are hollowed in shady nooks among the rocks, and everywhere traces are found of ingenious contrivances by which the natural beauty and cool comfort of the situation were enhanced. The most important and most curious of these remains, at an elevation of eighty or one hundred feet, is that to which has been given the purely fanciful title of "Montezuma's bath"—a circular reservoir about five feet in diameter and three feet deep whence water was distributed through many channels to the

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hanging gardens below. In order to supply the little reservoir stupendous works were executed. Near the "laughing hill," distant half or three-quarters of a mile, is another small hill, and beyond this, twelve or fifteen miles, is the mountain chain that encircles the Valley. From the reservoir the side of the hill in which it is hollowed is cut down and levelled, as though graded for a railroad, for about half a mile; thence the grade is carried across a ravine to the adjacent hill on an embankment fully sixty feet high; thence the side of the second hill is graded for a distance of a mile and a half; and thence the grade is carried on an embankment across the plain to the distant mountains. Along the top of the level thus formed was built an aqueduct, much of which still remains in excellent preservation and testifies to the skill of its builders. It is formed of a very hard plaster, made of lime and small portions of a soft red stone; is about two feet wide, and has a conduit about ten inches in diameter—a concave trough covered by convex sections of plaster, together forming a tube. A part of this pleasuring place, though some distance from it, is the Bosque del Contador, a magnificent grove of *ahuehuetes*, inclosing a great quadrangle that probably in ancient times was a lake.

Molino de Flores. This charming country place, belonging to the family Cervantes, lies on the line of the railway about three miles west of Texcoco. Its chief beauty is a rocky ravine, plentifully shaded, in which, beside a rustic chapel, is a water-fall. The gardens watered by the stream are laid out with much taste and are filled with flowers. In their midst stands the large and handsome residence; and at a short distance below the waterfall is the mill. At times when the resi-

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dence is not occupied strangers are admitted to the grounds by the steward.

Cuatlenchan. Not far from the Molino de Flores is the little village of this name, notable as being near to a very remarkable prehistoric relic. This is the prostrate figure in stone of an idol popularly (and perhaps correctly) styled Xicaca, goddess of waters. The figure is a huge monolith, about eighteen feet long by about four feet across, and is nearly perfect—though as much injured as was possible without recourse to drilling and blasting. The figure probably was thrown down from the crest of the hill, and certainly was defaced, by the Spaniards; but against such a very massive idol as this is even that most iconoclastic of all archbishops, the devil-defying Zumárraga, was comparatively powerless.

Amecameca (on the line of the Morelos railway, 35 miles out from Mexico. A fair hotel, Hotel Ferro Carril, near the station). The chief attraction of the little town is the *Sacro Monte* (Sacred Mount) at the base of which the railway passes. The hill is clothed with fine old cedars, and upon its crest, reached by a winding, paved roadway, is the Chapel del Señor in which is venerated an image of the Holy Sepulchre (*Santo Entierro*), called of the Sacro Monte. Pilgrimages are made here throughout the year, but notably just before Quinquagesima Sunday, in order to be present at the special and very impressive services held on that day. For the accommodation of pilgrims there has been built upon the mount, adjacent to the chapel, a house of religious retreat. Among the churches of the town the most conspicuous edifice, and the most interesting relic, is the tower of the extinct chapel of San Juan, built but a few years after the Conquest. Amecameca is the point of

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departure from the railway in making the ascent of Popocatapetl (which see).

Tajo de Nochistongo (on the line of the Mexican Central Railway. The station of Huehuetoca is 29 miles out from Mexico). This great work was planned by the engineer Enrico Martinez to carry off the superfluous waters of Lake Zumpango—the highest of the several lakes in the Mexican valley—and so to prevent overflow into the lower lakes and the inundation of the city. A still more comprehensive plan that he had in mind was to strike at the root of the matter and make his drain deep enough to carry off the waters of Texcoco; but this, because of its great cost, was abandoned. Work was begun November 28, 1607. Fifteen thousand Indians were employed—this force being utilized by sinking shafts at different points and working headings from each shaft in opposite directions—and in eleven months a tunnel was completed eleven feet wide by thirteen feet high and more than four miles long. The inner facing of the tunnel, being of *adobe*, softened and caved; and a stone facing, being simply a vault without firm foundation, proved equally insecure. On June 20, 1629, the rainy season having set in with unusual violence, Martinez gave orders that the mouth of the tunnel should be closed—either intending by a very practical demonstration to convince the people of Mexico of the utility of his tunnel (in regard to which much diversity of opinion prevailed, and concerning which he had been engaged in an acrimonious controversy with the authorities), or, as he himself stated, being fearful that the work would be completely wrecked by the entrance of so great a volume of water. The effect was instantaneous. In a single night the whole city, except-

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ing the Plaza Mayor, was three feet under water. During five years, 1629–34, this, "the great inundation," lasted; throughout all of which time the streets were passable only in boats. The foundations of many buildings were destroyed, trade was paralyzed, and among the poorer classes there was infinite misery. The order actually was issued from Madrid to abandon the submerged city and build a new Mexico on the high ground between Tacuba and Tacubaya. Unfortunately, before this wise order could be executed, a very dry season, during which several earthquakes cracked the ground and so permitted the water to escape, made the projected removal unnecessary. Martinez, who had been imprisoned for causing this great calamity, was released, and was ordered to execute works by which the city should be made secure against like visitations in future. He reopened the tunnel, and as an additional safeguard rebuilt the dyke of San Cristóbal. This great dyke consists of two distinct masses of, approximately, two miles and three quarters and a mile and a half in length, each portion being twenty-seven feet in thickness, and varying in height from eight to ten feet. Great as these works were, they did not afford absolute protection to the city; for the tendency of the tunnel to cave and become choked constantly threatened a repetition of the disaster of 1629. From the engineering standpoint of the times the necessity of taking out the tunnel in open cut was recognized. During more than a century this great undertaking was carried on in a desultory fashion; and at last, being taken in hand by the Consulada, or corporate body of merchants of the capital, was pressed vigorously to a conclusion between the years 1767 and 1789. In order to gain a slope so gradual from the top

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to the bottom as to prevent the sides from falling in, a great width had to be given to the cut at the top. For a considerable portion of its extent its width varies from 278 to 630 feet, while its perpendicular depth is from 147 to 196 feet. The whole length of the cut, from the sluice called the *vertideros* to the *salto*, or fall, of the river Tula, is 67,537 feet. A very complete view of this remarkable work can be had from the trains of the Mexican Central Railway, the line of which road is carried through the *tajo*, or cut, at an elevation of fifty feet or more above the stream.

Los Remedios (about twelve miles out from Mexico, some distance off the line of the Mexican National Railway). This shrine, once one of the two great shrines in Mexico, now practically is deserted. On the hill of Totoltepec, whereon it is situated, a *teocalli* stood before the Conquest, and in the shelter that this place afforded the army of Cortés rested after the retreat of the Noche Triste. Here, being too sorely wounded to carry it further, one of the Spanish soldiers, Juan Rodriguez de Villafuerte, says the legend, hid an image of the Virgin that he had brought with him from Spain; the same that by permission of Montezuma for a time was set up in a shrine in the great *teocalli* of Tenochtitlan during the first and peaceful period of the Spanish occupation. In the year 1535, the legend continues, an Indian *cacique*, Don Juan Diego Cequauhtzin, found in the midst of a maguey this holy image. By a series of miracles the image demonstrated its liking for this particular hill, and a chapel was built here for its accommodation. As years went on the chapel was enlarged and beautified, and Our Lady of the Remedies came in time to hold the same exalted position that was held by Our Lady of

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Guadalupe. Her downfall was the result of her entanglement in politics. After the battle of Las Cruces, October 30, 1810, when the Royalist forces were driven back to Mexico by Hidalgo, Our Lady of the Remedies was brought into the city with solemn ceremonies; her aid was invoked against the rebels, and she was formally made *Generala* of the armies of the king. She thus became the representative of the Spanish faction, as the Virgin of Guadalupe was representative of the Mexican. The feeling among the Mexicans grew so bitter against her that, when Independence was secured, the order actually was issued—though it was not executed—for her banishment from the country! Although the ill-feeling against her has lessened, *La Gachupina*, as she was derisively called, never has recovered fully her lost ground. The more notable festivals now celebrated in the church of Los Remedios are the feast of her day, September 1st, and one peculiar to the Indians on the fourteenth Sunday after Pentecost. As this latter is mentioned by Vetancurt, it certainly has been observed for at least two hundred years. The image is coarsely carved, about eight inches high, lacking a nose and with only one eye. In the days of her glory the jewels and wardrobe of Nuestra Señora de los Remedios were worth more than a million of dollars. Especial invocation was made to her for rain. Conversely, the Virgin of Guadalupe was invoked when the rains were excessive.

Toluca (on the line of the Mexican National Railway, 45 miles out from Mexico. The best hotel, a poor one, is the Gran Sociedad). The ride across the mountain range (see p. 269), in itself is so beautiful as to make this journey well worth taking. The town has an air of newness and prosperity uncommon in Mexico;

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and while this is pleasant for the townspeople, no doubt, it is not approved by the traveller in search of the picturesque. Toluca is the capital of the State of Mexico, and upon the pretty little plaza are the handsome buildings of the State government. The most interesting church is the *parróquia*, a Franciscan foundation dating from a period shortly after the Conquest. The existing church replaced the primitive structure, and in a passageway leading to it from a side street—a passageway quite at variance with the present plan—may be seen an old arch upon which is inscribed: "This gallery has not been straightened, to the end that this arch, and the two at the end of the sacristy, may be preserved; these being parts of the first Catholic temple that ever was in Toluca." In front of San Francisco are the foundations and a few feet of the superstructure of a very large church that is building slowly as alms for carrying on the work come in. Its completion seems to be a matter of a very remote future, for in the little that has been accomplished ten years have been consumed. In the church of Our Lady of Carmen is to be seen, in a side chapel that was the primitive church, a curious little portable organ, very old and of Mexican manufacture—possibly the first organ made in America. In this chapel, also, is a very fine "Virgin and Dead Christ." In the suburbs is a pretty alameda—refreshingly uncared for in appearance—and near this is a church the façade of which is decorated with carved and colored figures very odd and very grotesque. In the Calle de Indepencia is a marble statue of Hidalgo; much more striking as an evidence of patriotism than as a work of art. A little more than two miles west of the town is the church of Nuestra Señora de Tecajic, in

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which is preserved a miraculous image much venerated by the Indians. The picture represents the Assumption of the Virgin, and is painted on coarse cotton cloth. This shrine has been in existence for more than two hundred years. Near the town is the quiescent volcano of the Nevado, known also by its primitive name of Xinantecatl.

XIII. EXCURSIONS OF TWO DAYS AND MORE.

The Mexican National Railway. One of the most delightful excursions out of Mexico may be made over this line—into the heart of the Republic, where still survive, to a very remarkable degree, the customs and mode of life characteristic of the vanished Viceroyalty of New Spain. It may be made most judiciously by taking the afternoon train to Toluca—thus securing the beautiful afternoon views in crossing the mountains—and spending the ensuing day there (Hotel de la Gran Sociedad); thence take the morning train, about 9 o'clock, through to Morelia (Hotel Michoacan); after spending two or more days —probably more, for it is a most charming town—return by morning train to Acámbaro (poor restaurant near railway station) where six hours can be spent; thence take the afternoon train to San Miguel de Allende; one or two days here (Hotel de Allende); thence by morning train to Celaya (Hotel Guadalupe) and on the ensuing morning return to Mexico.

Soon after leaving the Colonia station the tree of the Noche Triste and the tower of San Estéban are seen on the right; beyond Atzcapotzalco the train enters the valley of Los Remedios, and on a hill at some distance to

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the right may be seen the shrine of Nuestra Señora de los Remedios; a very fine view of the Valley of Mexico, with the city in the middle distance and the snow-capped volcanoes in the background, is had during the ascent of the mountains; near Salazar the railway runs within a few rods of the battleground of Las Cruces—marked by a monument—where Hidalgo routed the first royalist army sent against him, October 30, 1810; and a dozen miles beyond Salazar the first view is had of the valley of Toluca. (For a description of the town of Toluca see page 267.) A dozen leagues north of Toluca, to the right of the railway, is the *Cerro del Señor*, the Hill of Our Lord, a very beautiful, dome-like mountain, once a place of pilgrimage. With a field-glass it is possible to make out the now partly ruined sanctuary crowning this mountain. About noon the train passes through the cañon of Tultenango, not such a rocky wonder as the Grand Cañon of the Arkansas, but both impressive and beautiful; and as this is left behind the Valley of Solis opens. Beyond the little town of Maravatío—where there is a fine church tower to be seen on the left—the line passes around the shoulder of a mountain into the valley of the Lerma. Acámbaro was an important town in Viceroyal days, being a stopping place on the great road from the City of Mexico to Acapulco—over which road the trade with the East was conducted. The fine stone bridge that here crosses the Lerma is a relic of this past importance. The most picturesque feature of the town is the old church of San Francisco, in a great walled church-yard, wherein grow many fine old trees. In the church are some curious *ex votos*. Crossing another divide, the line enters the Morelia valley—where a very beautiful sunset effect usually is had: the lake of Cuitzeo filling the fore-

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ground and middle distance and a background of mountains rising beyond.

Morelia is one of the most thoroughly satisfying cities in Mexico. It is built upon a hill, is very clean, very dry, and has an equable and delightful climate. The hotel (Michoacan) is cleanly and comfortable, and reasonably good food can be had at the near-by restaurant of the Soledad. The City of Valladolid, now Morelia, was founded May 18, 1541. In this year, according to the Augustinian chronicler Fray Diego Basalenque, "the Viceroy Mendoza found a very charming (*muy lindo*) site for a city, having the seven qualities which Plato declares such a site should have; and there be founded a city with the name of his own country, Valladolid, joining together some of the most noble people that were to be found in all the earth to be its citizens, so that at once a small but very noble city was there." It is very certain that no one having any knowledge of the beauty of Morelia, and of the "*hidalguía*" of its kindly inhabitants, will deny that it is a small but very noble city even until this day. In the town was born, September 30, 1765, the patriot Morelos; and in his honor the name of the town was changed to Morelia by an act of the Legislature of Michoacan of September 12, 1828. The house in which he was born, and another house in which for a number of years he lived, are marked by commemorative tablets. In the latter are preserved his portrait, and the handkerchief that was bound across his eyes when, after trial and condemnation by the Inquisition (see p. 141), he was shot, December 22, 1815. The Liberator Yturbide also was born in Morelia, and the house in which his birth occurred also is marked by a tablet. Another tablet, opposite to the Plazuela of the Martyrs,

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marks the spot where the patriot Matamoras was shot, February 3, 1814. The cathedral is a large and handsome building, containing a very fine choir and some fairly good pictures. The primitive cathedral, now the church of Santa Cruz, possesses little interest aside from its age. At the southern end of the town a handsome stone causeway, nearly half a mile long, shaded by fine old trees, leads to the Sanctuary of Guadalupe, a foundation of the year 1708. The present church contains a good altar, designed by the architect Don Nicolás Luna, and an organ in a very richly carved case—the organ-loft upheld by caryatides. Adjoining the church is the ex-monastery of San Diego. The causeway leads also to the Garden of San Pedro, in which is the old chapel ef San Pedro; the foundations of a penitentiary modelled upon the Eastern Penitentiary of Pennsylvania, and the first part of the four miles of fine stone aqueduct, erected in 1785, that brings water to the town. Beyond the garden is the ruined chapel of the Concepcion, probably erected in 1541. Other notable churches are: San Francisco, from which, tradition affirms, a secret passage leads to the meadows outside the town; La Compañia, San Francisco, Santa Catarina de Sena and San Agustin. Morelia is famous for its sweets, to be bought in the principal shops; and here also may be bought specimens of the curious lacquered ware manufactured in Uruápan. The best place to purchase this is in a house just off from the Calle de San Francisco and near the post-office—where the famous coffee of Uruápan also is sold. Should the journey be extended to Pátzcuaro—as it certainly should be—still better opportunities will be had for the purchase of this remarkable ware; while the best opportunities are to be had by continuing onward to the delightful town of

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Uruápan, where the ware is made. At least, an expedition should be made on the railway westward as far as the falls of the Orchard River—*el salto de la huerta.*

Returning to Acámbaro, and resuming the journey northward over the main line, the route is down the valley of the Lerma, thickly studded with exceedingly picturesque Indian villages; past Salvatierra, where important woollen mills are in operation, and where, a very remarkable thing in Mexico, an ill-proportioned church is to be seen; across to the valley of the Laja, and up this to Celaya (also reached by the Mexican Central Railway).

Celaya possesses some manufactories, but the town is chiefly remarkable for its churches and its sweetmeats —the latter a preparation of milk and sugar boiled together, exceedingly toothsome. The Reform was not pushed so vigorously here as it was in the City of Mexico, and all of Celaya's many churches live on. The old church of San Francisco still retains its ancient state, and close around it are gathered five smaller churches and chapels, and on the outer edge of the group is the quaint *parróquia.* The especial pride of Celaya, however, is not any of these, nor even the stately church of San Agustin: it is the noble church of Our Lady of Carmen, remarkable alike for its size, grandeur, beautiful simplicity conjoined with dignity, its lightness and its grace. Its dome is the most perfect in Mexico. The architect of this very remarkable work—built between the years 1803 and 1807—was Francisco Eduardo Tresguerras: architect also of the bridge over the Laja. In the church are some notable frescoes by Tresguerras, who also was an artist; and in the chapel of the Last Judgment, besides frescoes, there is a painting by him in oils of Our Lady of Carmen; and two medallion portraits of

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this "Michel Angelo of Mexico"—as he is very properly called. In the church is a strong picture by Nicolás Rodriguez Juarez, "The Triumph of Mary," painted in the year 1695 and in perfect condition. From Celaya the railroad follows the valley of the Laja, and, just before reaching San Miguel, passes through the Laja cañon.

San Miguel affords reasonably comfortable quarters at the Hotel Allende, connected with which is a fair table d'hôte. The principal church is the *parróquia*, in process of transformation into a Gothic edifice. This work of transformation was planned and has been carried on by a native of the town who has had no training as an architect, and whose working drawings for the most part have been traced on the ground where the stone masons are at work. The front and towers are nearly finished, and, while the structure will not bear scrutiny, the general effect is excellent. A gentle-mannered little man, Hipólito, the sacristan of this church, will be found, by persons speaking Spanish, an excellent guide to San Miguel—and a fine authority in the legendary lore of the valley. A fee of half a dollar a day will be a fair gratuity for his services. Adjoining the *parróquia* is the church of the Santa Escuela, in which there are some curious figures of saints—notably of San Antonio Abad, in fine old Spanish costume, who having lost his primitive pig has had supplied in its place a most sinister looking pig of modern Mexican manufacture. Vespers, or any convenient service, should be heard in this church, the music being remarkably fine. The most beautiful thing in San Miguel is the Santa Casa of Loreto, in a chapel of the Oratorio de San Felipe Neri. This exquisite piece of work, a jewel in carved wood and color and gilding and delicate metal work and glazed tiles,

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was the gift, in the year 1735, of the Señor Don Manuel Tomas de la Canal and the Señora Doña María Herras de Flores, his wife—whose portraits are preserved in the Santa Casa. The palace in which this pious gentleman and his wife lived is now the Hotel Allende, and the very original decoration for a hotel—the figure of the Virgin of Loreto carved in stone over the main entrance—is a relic of these its former occupants. The family of Canal is now extinct in this line. In the rear of the Santa Casa is a shrine in which are the bones of San Columban, preserved in a wax body and greatly venerated. Several other churches are well worth looking at: the Concepcion, a part of the ex-convent of Capuchinas, still preserving its convent chapel separated from the church by a double iron grating, and containing in a cloister some very grotesque pictures; San Francisco, with its adjoining ex-monastery; Nuestra Señora de la Soledad; and three or four more. The chapel of the Calvary stands at the top of a very steep street, and below it, extending to the Plaza, where the first is, are the fourteen Stations of the Cross. Sinners did penance in former times by ascending this steep place upon their knees, stopping at each of the Stations to make the proper prayer. Near to the Calvary is the little Beaterio * of Santo Domingo, attached to which is a small church built on two levels—the chancel being a terrace above the nave—on the side of the hill. The space reserved for the *beatas* is partitioned from the body of the church by a wooden grating. In a dark, crooked passage, partly cut through the hillside, uniting the church

* A *beaterio* is a community of women not vowed, not cloistered, not wearing the habit of an order, but simply devoted to good works.

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and the Beaterio, is a dark cell formerly used for penance and correction. In the southern suburbs of the town are many beautiful gardens, made fertile by the water that flows from a great spring on the hill-side above. The hill-side is laid out in terraced gardens, through which wind stone-paved paths and stairways; and immediately about the spring are conveniently arranged baths—slightly warm in winter, and in summer cool. From a *mirador* in front of the bath-houses a fine view of the town and of the valley and distant mountains beyond may be had. Above the town is the Cerro de Montezuma, concerning the enchantments of which—before the great cross was placed upon its summit—Hipólito, or any other well informed citizen of the town, will tell many entertaining legends. The primitive town of San Miguel was founded nearly three miles west of the present city. The first small church, known as San Miguel Viejo, is still in existence, being now upward of three hundred years old. On the crest of a high hill in the rear of the old town is an altar—that from below seems to be a watch-tower—where services are held on certain festival days.

San Miguel, founded about the year 1560 as an outpost against the incursions of the Chichemec Indians, has an important place in the history of Mexican Independence. The eminent patriot Ignacio Allende was born here January 20, 1779—from which fact his name was added to that of the town shortly after Independence was secured. Allende was with Hidalgo in Dolores and gave vigorous aid to the rising of September 16, 1810; and when Hidalgo marched to San Miguel the Queen's regiment, to which Allende belonged, then stationed there, was induced to join the revolt. About five miles

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from San Miguel is the Santuario de Jesus Nazareno de Atotonilco, whence Hidalgo took the banner of the Virgin of Guadalupe that became the standard of Independence. (The return journey to Mexico from San Miguel may be made in a single day.)

The Mexican Railway. Travellers entering Mexico via Vera Cruz probably will stop at Puebla on their way up to the capital. If they do not, they certainly should make an especial expedition to that city; as, of course, should travellers who have entered Mexico by rail. These latter should go as far as Orizaba, both for the sake of seeing that quaint little town and for the sake of the magnificent scenery by the way. Four days will suffice to cover the ground; but at Puebla alone a month may be spent without seeing all the wonders and beauties of this most picturesque, interesting, and generally delightful of towns.

Leaving the Buena Vista station, the train crosses by the causeway built in 1675–76 (see page 217) to Guadalupe—the new custom-house being seen on the right, and on the left the grand stand and inclosure of the race track belonging to the Jockey Club. In the edge of the town of Guadalupe the line curves to the northeast, and thence onward, until it leaves the Valley, traverses the Plain of Apam—the most famous *pulque* region in Mexico. Twenty-seven miles out from the city the pyramids of the Sun and Moon are seen on the left (see page 257). At Otumba, thirty-five miles from the city, Cortés gave battle (July 8, 1520) to the Aztecs, during his retreat to Tlascala. For the supply of Zempoala and Otumba with water, a very remarkable aqueduct was built by the Franciscan monk Fray Francisco Tembleque about the middle of the sixteenth century. This

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great work, usually referred to as the arcos de Zempoala, was thirty-seven miles long, was carried across three valleys, and included one arch 82 feet high with a 64 foot span. The towns of Yrolo and Apam, lying in the midst of the Maguey region, are especially celebrated for their manufactures of pulque. From the former a tramway 37 miles long leads to Pachuca (which see). The highest point on the line, 8,333 feet, is reached beyond Soltepec. At Apizaco, 86½ miles from Mexico, the traveller proceeds to Puebla over a branch road thirty miles long.

Puebla (population 75,000; hotels, Español and Diligencias). The foundations of the City of the Angels were laid in holiness. Thus writes* its worthy founder, one of the "Twelve Apostles" (see p. 125), the Franciscan Fray Toribio de Benevente, better known by the name that he willingly accepted of Motolinia (humble, mean): "The City of the Angels which is in this New Spain, in the Province of Tlascala, was founded with the approval and by the order of the Audencia Real, being President the Bishop Fuenleal, at the urgent request of the minor friars [Franciscans]. These friars begged that there might be made a town of Spaniards who should themselves cultivate the earth in the manner and fashion of Spain, without wishing or having allotments of Indian slaves; that thus there might be gathered together in useful employment the many going about the country vagabond and idle. Therefore the city was founded on the 16th of April—being the day of Santo Toribio—in the year 1532.† On this day came the inhabitants that were to be, forty families of Spaniards; and the Indians

* "Historia de los Indios de la Nueva España."

† This date is verified by Mr. Bandelier.

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of the surrounding towns, a great multitude, most willingly helped the Christians—bringing materials for the first houses of straw, and singing joyfully as they gave their aid. And before the plan of the city was marked out upon the ground, was celebrated the first mass." Although known as Puebla de los Angeles during three hundred and thirty-two years, the town now is styled officially Puebla de Zaragoza—thus commemorating the victory won by General Zaragoza (with whom General Diaz served as a subordinate) over the French on the Fifth of May (*el cinco de Mayo*), 1862. In itself this battle was not a very important affair: an assault by the French and a gallant repulse by the Mexicans; but it marked a turning point in the affairs of the nation, and its moral effect in inspiring the Mexicans to renewed efforts to expel the French invaders was of the first importance. A far more brilliant victory was won here five years later, when, the situations being precisely reversed, General Diaz took Puebla by storm (April 2, 1867) and made prisoners of the officers and men of the Imperial army that had unsuccessfully defended it.

The city of Puebla is admirably situated, commands a wonderfully fine view, is well planned, and is maintained in excellent condition. Besides the main plaza many smaller plazas adorn the town; there are two *paseos*, one of which, along the bank of the little river Atoyac, is especially attractive; the principal market place covers a considerable space and presents many characteristic and interesting features, and a very entertaining shopping expedition can be made in the *portales* which extend round three sides of the Plaza Mayor. But the great charm of Puebla lies in its many churches. These are almost as numerous, and fully as

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handsome, as those in the City of Mexico; and around them linger legends and traditions not less quaint and strange.

The corner-stone of the first church was laid in the year 1531, by Bishop Zumárraga; and five years later, August 29, 1536, was laid the corner-stone of the first cathedral. Both of these buildings have disappeared; although it is probable that a portion of the nave of the first church is a part of the present Sagrario. The date of the founding of the existing cathedral is uncertain; but it is known that by the year 1636 the building was well advanced. It was consecrated April 18, 1649; but since that date material additions have been made to it, including the south or "new" tower, erected some time in the last century. It is built upon the south side of the main plaza, and is elevated upon a stone platform, or terrace, about ten feet high, so that it stands boldly out from the surrounding buildings. On the west front rise two towers, and between them is the main entrance, a large and handsome portico surmounted by stone sculpture and moulding. Over the main entrance is the date, 1664, when this portion of the structure was finished. The building is 323 feet long by 101 feet wide; has an interior height of 80 feet, and is surmounted by a fine dome. An inscription upon the "old" tower tells that it cost $100,000. In this tower are eighteen bells, the largest of which weighs upward of nine tons. The whole building is of very massive construction, with heavy buttresses, of a stone resembling blue basalt; the stones chisel-squared and the joints pointed. In its interior adornments this cathedral is the finest in Mexico; although the effect of the lofty nave is much injured by the choir, surmounted

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by lofty screens, in its centre. The aisles are divided off by massive columns, and the floor is laid in colored marbles. The high altar, begun in 1789 and finished in 1819, is the work of Don Manuel Tolsa, and cost more than $110,000. It is composed of a great variety of Mexican marbles, the onyx peculiar to Puebla predominating. Beneath it is the sepulchre of the bishops. The altar, very perfect in itself, is somewhat disproportionately large. Before the Reform, this altar, decorated with gold and silver and jewels, was unsurpassed in richness. The choir, also, is exceedingly elegant. The stalls are exquisitely carved and inlaid; above the bishop's chair is a very beautifully wrought image, of inlaid wood, of San Pedro, and there is also a wonderful carving in ivory of the Virgin, by the master Pedro Muñoz, who completed it after three years' labor in 1722. Inclosing the side of the choir toward the chancel is a wrought iron grating, completed in 1697 by the master Mateo de la Cruz. The choir-books are beautiful specimens of illumination. At the rear of the choir, facing the main entrance of the cathedral, is the altar of the Souls (las Animas) adorned with two pictures by Zendejas and an image of San José by Cora. On the side walls of the choir are four fine paintings by the eminent Mexican artist Ibarra—one an allegorical presentment of San José tendering the Cathedral of Puebla to the Virgin.

The Stations of the Cross, the large pictures decorating fourteen of the pillars, are by Cabrera. Many other paintings by the most eminent Mexican artists adorn the church. The finest of the minor altars is the beautiful work in Puebla marble (onyx) in the chapel of Los Reyes. The side chapels are fourteen in number, many

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of them adorned with works by the Puebla sculptor José Villegas Cora, who flourished in the eighteenth century. In the sacristy are several notable paintings, and some beautiful works—a table and font—of onyx; and adjoining the sacristy, in the chapter room, are portraits of the several successive bishops of Puebla, and some curious tapestry of ancient Flanders manufacture. Adjoining the cathedral is the Sagrario, containing an altar of which the carvings were executed by Cora, and a baptistry in which is a beautiful font of onyx, and, over the altar, a picture interesting in that it was the last work of the artist Miguel Gerónimo Zendejas and was painted when he was ninety-two years old. The church of San Francisco was founded at the foundation of the city, by Fray Motolinia—who selected for it the beautiful site above the Atoyac, overlooking the *paseo viejo*. The existing church dates from about 1667, although since then it has received some alterations and additions. Its tower is the pride of Puebla, unusually high and finely proportioned, and containing in its lower story the chapel of San Antonio de la Torre. Another distinctive architectural feature of the church is the choir arch, so flat that its remaining in place seems a marvel. When it was completed, indeed, the architect who had planned it did not believe that it would hold. He incontinently betook himself to parts unknown, leaving the monks to take the risks attendant upon removing the false-work. These, prudently, took out the supporting beams by setting fire to them: and to the wonder of all the arch remained firm. And it continues firm now, at the end of two hundred years. The church contains some unusually good figures, among the best being the Purísima, over the high altar, and—over the side altars—

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San Francisco Xavier, San Ignacio, and Nuestra Señora de los Dolores; and some notable paintings by Santiago Villanueva. The most interesting chapel is that of the Conquistadora. In this is preserved an image of Nuestra Señora de los Remedios that was presented in Coyoacan by Cortés to his friend the Tlascallan *cacique* Don Axotecatl Cocomitzin, in thankfulness for the aid given by this chieftain at the time of the Conquest. The identity of the image is certified to by documents duly drawn on the 22d of August, 1582. Upon the main altar of the chapel are preserved the remains of the *beato* Sebastian de Aparício, a lay brother of the Franciscan order, born 1502, died 1600, who first introduced oxen into Mexico; who for many years drove an ox-cart post between Vera Cruz and the capital, and who in 1542 began, and for a long while thereafter continued, an ox-cart post over the Tierra Dentro, the dangerous road through the Chichemec country between Mexico and Zacatecas. The church of Santo Domingo was founded in 1571, and was completed in 1611. It contains several pictures, and some carvings of good quality, and has an unusually fine roof ornamented with alto-relievos. In it is preserved a miraculous image, a picture of the Virgin that the Virgin herself stamped upon the sleeve of a holy monk of the order. The chapel of the Rosario is especially rich and beautiful. In a little courtyard of the sacristy there is a stone cross that marks the founding of the church; and in the atrium a cross of glazed tiles marks the spot on which the mass was first celebrated. The Dominican monastery—razed that a street might be opened—was one of the largest and most elegant possessed by the order in Mexico. The church of Nuestra Señora del Carmen, founded in 1586

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—although the existing church was not erected until the ensuing century—is one of the notable buildings of the city. It contains several handsome chapels, in one of which—the *relicário*—is preserved the half of the handkerchief with which the Virgin wiped her eyes at the foot of the cross. The church of San Cristóbal possesses an unusually fine façade, and contains a number of images of much excellence—most of which are by the Puebla sculptor Cora. The chapel of the Santísima Vírgen del Tránsito (the Assumption of the Virgin) contains a colossal statue of the martyr San Cristóbal that for many years was in the Cathedral; thence it was taken to the church of the Espíritu Santo, whence it was brought to where it now is. Other especially notable churches are: San José—the saint who protects Puebla from lightning, and whose image venerated in this church is carved from a lightning-riven tree; the Compañia, the beautiful church erected by the Jesuits, that contains a picture of the Virgin presented by San Francisco Borja when General of the order, and a miraculous image of San Ignacio Loyola that has been heard to speak; Santa Clara, notable for its fine arched roof and for the buttresses added shortly after it was erected to keep the roof from caving in, and also for possessing in its *relicário* thorns from the crown of Christ; San Antonio (formerly known as Santa Barbara) a church much reverenced because in the monastery of which it was a part San Felipe de Jesus, the Mexican proto-martyr, lived his by-no-means saintly novitiate, and because it possesses in its *relicário* a scrap of this saint's skin. While the churches here named are those which should be seen if the stay in Puebla of the traveller is limited to a few days, there are upward of

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twenty other churches that lovers of the picturesque and curious, with time at their disposal, will find very well worth visiting.

Cholula (a tramway, starting from the Matamoras station, in Puebla, leads to Cholula, seven miles distant). The city is divided into four wards and is laid out, with the usual Mexican regularity, around the central plaza, called the Zócalo—a lovely garden, shaded by eucalyptus trees and blooming with roses and geraniums. To the west of the plaza is the market place, still called by its primitive name, Tianquiz (market). Of the public buildings the churches are the more important. In the northeast corner of the plaza stands the old Franciscan establishment (the monastery, of course, now closed) founded prior to 1529. The existing church, dedicated to San Gabriel, was finished probably in 1604. Its most notable feature is the high altar, a modern construction that cost $10,000. Adjoining the church is the chapel of the Tercer Orden, and the Royal chapel (*capilla real*). This latter, built because the church—though very large—was too small to hold the vast numbers of Indians who came to mass, is still known as the *capilla de los naturales.* It is a curious structure, now falling into decay, the great vaulted roof of which is upheld by sixty-four large round columns. On the steps of the court is carved the date 1608, while on the stone cross is graven 1660. Probably the earlier date refers to the founding of the chapel, and the latter to its final completion—much delayed by the fact that the first chapel fell down during the night succeeding the day of its dedication. Upon the columns of the inner court of the monastery are painted the portraits of twelve of the friars who lived here in early times, including Fray Miguel Navarro and Fray Juan Osorio.

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On the northwest corner of the plaza is the church of San Pedro Tlatiltenanco, the *parróquia*, erected (probably) early in the seventeenth century. There are upward of twenty other churches in the city, of which several are abandoned; and also the church of Nuestra Señora de los Remedios on top of the Pyramid, and the chapel of Nuestra Señora de Guadalupe, on a natural hill west of the city.

*Pyramid of Cholula.** East of the Cerro de la Cruz, separated from it by plantations containing magueys and an occasional copal tree, rises the colossal mound to which, since the time of Humboldt, the name of Pyramid of Cholula has been given. It stands out boldly, with the beautiful church of Nuestra Señora de los Remedios on its summit, almost overshadowing the town of Cholula beneath. In close proximity the mound presents the appearance of an oblong, conical hill resting on projecting platforms of unequal height. At one corner, the tramway has been cut through its structure, and at several places excavations have been made; which changes, with the growth of vegetation, have somewhat modified its general outlines as these appeared at the time of the Conquest. This is proved by the earliest picture of the mound now preserved—the blazon of the coat of arms, of which the mound is a part, granted to the city of Cholula in the year 1540. Strictly speaking, the existing

* The account here given of the mound of Cholula is in part a transcript of that published by Mr. A. F. Bandelier in his "Report of an Archæological Tour in Mexico in 1881" (see p. 92), a work that no studious traveller in Mexico should be without. This account differs in some important particulars from accepted high authorities; but it is used here because it is believed to be the highest authority.

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copy of this blazon is not a picture. It is a sculpture or graving in black lava, and is now preserved in one of the houses at the corner of the Calles Real and Chalingo. It suggests a four-storied pyramid with a truncated top. Overgrown as the mound now is with verdure, and partly with trees, and with a fine paved road leading to its summit, it looks strikingly like a natural hill, upon the slopes of which the washings of the rain have laid bare bald bluffs and into which the descending waters have cut crevices. However, the several terraces, irregularly disposed in the matter of levels and widths, still may be clearly discerned. The lines of the base, including their irregular windings, give the following measurements: north line, 1,000 ft.; east line, 1,026 ft.; south line, 833 ft.; west line, 1,000 ft. Ascending the western face of the mound, there is a steep ascent, with a vertical rise of 71½ ft., to the first level, having here an average width of 213 ft. This level is intersected obliquely by the paved road of Spanish construction. The second ascent, with a vertical rise of 66 ft., ends at the summit of the mound, a polygonal platform paved and surrounded by a fine wall. The ascent is made by a stairway (of Spanish construction) of hewn stone fourteen feet wide. A portal with a stone cross inside it forms the landing. Four cypress trees are planted upon this upper plateau, which forms a court around the church. The length of the plateau from east to west, approximately, is 203 ft.; and its length from north to south 144 ft. There are two other entrances to the upper court, one on the north and the other on the south, to which paved roads, not steps, lead. The present appearance of the summit is due entirely to the Spaniards. There is not a trace of aboriginal work upon it. The materials of which the mound is constructed

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are earth, broken limestone, little pebbles, and occasional particles of lava. The earth is in the form of adobe bricks, and also is used as binding material in which the bricks are embedded. The bricks are sun-dried, not burnt. Limestone broken into slabs was used for steps and for the stairways by which the mound was ascended; and pulverized carbonate of lime, mixed with pebbles and lava fragments, for the intervening ledges and the coating of the stairways. All of these materials were obtained near by. The size of the bricks used in the mound vary, as does their chemical composition: the one fact pointing to different epochs of construction, the other to varying sources whence material for construction was drawn. And from these facts the assumption is probable that the mound was built slowly, and with labor furnished from different localities in its vicinity. From all of which, and from other minor facts of a confirmatory nature, Mr. Bandelier draws this general and very reasonable conclusion as to the purpose for which the mound was built: "The central hill I have designated as a former mound of worship. Its shape and size, as well as tradition and the statements of eye-witnesses, agree in confirming this view. If we regard it then as such, it stands in reference to the other parts of the structure as the centre of a settlement on the level ground. If we imagine the plateaux and aprons around it covered with houses, possibly of a large size, like those of Uxmal and Palenqué, or on a scale intermediate between them and the communal dwellings of Pecos and many other places in New Mexico, we have then on the mound of Cholula, as it originally was, room for a large aboriginal population. The structure accordingly presents itself as the base of an artificially elevated and therefore, according to Indian military art, fortified

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pueblo." As to the builders of this remarkable mound Mr. Bandelier comes no nearer to a positive conclusion than a qualified eliminative negative to the effect that seemingly it certainly was not built by the Nahuatl, or Indians found in possession at the time of the Conquest. The authorship of the work therefore may be referred either to Olmecs or Toltecs. Upon its top there was found by the Spaniards a temple dedicated to Quetzalcoatl, which, with characteristic promptitude, they threw down, and substituted in its place a Christian temple. At a later date the existing church was erected, a handsome building with two towers and a dome that, proportionately to the size of the building, is unusually large.

Continuing the journey toward the coast (after returning to the main line at Apizaco) the steep descent begins just below the Boca del Monte (Mouth of the Mountain), at which point the elevation above the Gulf is 7,924 feet. Within the next 25 miles the line descends to a level of 4,088 feet—an average of more than 150 feet to the mile. In ascending this portion of the road the heavy, "double-ender" Fairlie locomotives are used. From Boca del Monte to Bota, a distance of eleven miles, the railway is built along the mountain side on a terrace cut in the rock, whence an outlook is had upon scenery of rare grandeur. From the *balcon del diablo* (the Devil's Balcony) the beautiful valley of *La joya* (the Gem), half a mile below in a perpendicular line, is seen on the right; an expanse of cultivated country stretching away to an opposite range of mountains. The town of Maltrata, with yellow-tiled domes and red roofs, presently is seen, and remains in view as the train curves around two sides of it in descending the mountain. Many little streams come down the mountain-side, and in looking back, soon after the de-

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scent begins, there is seen a fine waterfall. From the lower slopes, and from the plain, the snow peak of Orizaba is seen. At Maltrata, and at the stations thence onward, tropical fruits may be bought. Beyond Maltrata the road enters the narrow defile known as the *Infiernillo* (the Little Hell) at the bottom of which is the swift running little river Blanco. Just before reaching Orizaba, the *Cerro del borrego* (Hill of the Lamb) is rounded. On this sharp acclivity a small force of French soldiers, on the 13th and 14th of June, 1860, repelled the attack of a much larger force of Mexicans.

Orizaba (population 2,000 ; hotels, Borda and Diligencias) is a place of some importance because of its manufactures of various kinds, and is resorted to during the hot months by the dwellers upon the coast. It contains some notable churches, a theatre, a fine market place, and a bull-ring ; this last in an ex-convent. A stream flows through the city, and near by are several waterfalls. The great charm of the place, however, is its magnificent mountain scenery. (For the remainder of the journey to Vera Cruz see page 72.)

Morelos Railway (San Lázaro station). A very pleasant excursion can be made over this line into a sugar-growing, semi-tropical region, lying in the southern portion of the State of Mexico and in the State of Morelos. The scenery in descending from the table-land is exceedingly fine. The line passes through a wild mountainous country, with Popocatepetl always in sight, and with far-extending views of the green valleys in the south.

Take the morning train to Amecameca (see page 263) and stop there one day (Hotel Ferro Carril, tolerably good food and lodging). Thence on the ensuing morning to Cuautla (Gran Hotel de San Diego, good food and clean

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rooms and extortionate charges); thence, after one or more days, return to Mexico. This excursion should not be made later than the middle of February. After that time there is danger of ague.

From San Lázaro to Los Reyes the line runs parallel with the causeway along which lies the highway to Tlaxcala, and for the greater part of this distance parallels the railway leading from the Peralvillo station to Texcoco and thence to Irolo. Shortly after leaving the station the little hill of the Peñon, with its church and group of houses—mainly for the accommodation of those who go there for the hot baths—is seen on the left; and, beyond this, Lake Texcoco. A little later, Lake Chalco is seen on the right, the hill of Xico rising from an island in its midst. At the station of La Compañia tramways lead (to the west) to Chalco, and (to the east) to Tlalmanalco. Until Ozumba (where a very fair breakfast is served in a rather slovenly fashion) is reached the grade is upward. Just south of Ozumba the descent begins. Its steepest portion is in the next ten miles, where the line twists backward and forward along the sharp declivity in order to obtain a sufficiently easy grade. At several points three lines of track are close together at different elevations of this curving descent. From Nepantla onward the grade is easier, but all the way to Cuautla the road is down hill. For a long while during the descent the great church of San Miguel in the Indian town of Atlatlahutla, is in sight on the right; and when the train passes south of it the large monastery, now abandoned, is seen. The town really is large, but the many straw-thatched huts are so small, and so hidden by the trees that the great church seems to stand alone. Another Indian village further on, Tetetlecingo, is notable for the

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curious nomenclature of its inhabitants. The mayor is named Watermelon, and among the leading families are the Scorpions, Squashes, Snakes, Peaches, Fleas, Apricots, and Spiders! The curious little circular buildings of adobe, with conical thatches of straw, frequently seen during the descent, are used in some cases as granaries; when a little elevated from the ground, with a place for a fire beneath, they are used as vapor baths. Near Yecapixtla, on the left, are seen a number of large trees, looking very like open umbrellas. The level regularity of their lower branches is due to the cropping of cattle: every twig within reach has been eaten away. As Cuautla is approached the large sugar *hacienda* of Santa Inés is seen on the right.

Cuautla. There is very little to see here in the way of old buildings: a parish church, that has some fine Venetian mirrors in it; another church that now is used as a railway station, and a few scattered chapels. Moreover, the Spanish-built portion of the town is rectangular and commonplace. But out in the suburbs are lanes—hedged in with banana and orange and other fruit trees—that go rambling away among gardens, and along which are scattered Indian huts, of adobe or of cane, thatched with straw. After their kind, nothing more picturesque than these Cuautla lanes can be imagined or need be desired. Everywhere is running water. East of the town is the little river—though nearly all of its water is diverted for irrigation, and the great bridge of stone spanning the tiny stream suggests the pursuit of a kitten by a locomotive, or any other highly incongruous combination of the great and the small. From the bridge there is a fine view of the broad valley and the hills beyond, and the great peak of Popocatepetl towering in the north. Seen

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from this, the southern, side, the snow cap is only a triangular tuft on the western slope. An interesting expedition can be made to one of the several sugar haciendas in the vicinity of the town.

Cuautla-Morelos, as it is officially styled, is renowned for its heroic defence by the patriot Morelos during the war of the Independence. The Royalist general, Calleja, attacked the town February 19, 1812, and was repulsed. He then besieged it in form. The siege lasted for more than two months and a half, and while neither force would risk an attack numerous skirmishes occurred during this period. Morelos sought to hold the town until the beginning of the rainy season, when the hot, wet weather certainly would bring sickness among the unacclimated troops from the highlands. But famine frustrated this plan. So short of food did the garrison become that a cat sold for six dollars, a lizard for two dollars, and rats for a dollar a piece. Unable to hold out, Morelos successfully evacuated the town. This heroic defence and successful retreat—leading to a series of brilliant assaults elsewhere by the little army that Morelos commanded—did much to inspirit the patriot cause.

From Cuautla the excursion may be continued to Yautepec, fourteen miles further south and the present terminus of the railroad. In this delightful little town all the picturesque features of Cuautla are repeated, and are increased by advantages of situation which Cuautla does not possess. From this point horses may be taken to Cuernavaca (a ride of about five hours), and the return thence to Mexico made via *diligencia*. A better combination of these two excursions, however, is that suggested below.

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Cuernavaca. A regular line of *diligencias* plies between the City of Mexico and Cuernavaca, leaving the city at 6 A.M., on Mondays, Wednesdays, and Fridays, and returning on the following days. The fare each way, including an allowance of twenty-five pounds of luggage, is $4.50, Mexican money. Seats should be secured in advance at the general offices of *diligencias* in the rear of the Hotel Yturbide. A rough and uncomfortable drive of more than two hours can be avoided by taking the horse-cars to Tlalpam, and there claiming the reserved seats. This journey of a day is a thoroughly characteristic bit of diligence travel, with the added advantages of following a road that leads through wonderfully fine scenery to a very picturesque and historically interesting town—the favorite dwelling place of Cortés, and the favorite dwelling place also of Maximilian.

From Tlalpam the road ascends steadily, and by steep grades, the pass between Ajusco and Tapucia—giving a fine view northward of the Valley of Mexico, with Tlalpam and the Pedregal in the foreground; Coyoacan, Churubusco and San Angel in a line beyound; Tacubaya and Chapultepec still further; the City of Mexico in the middle distance, and in the background the Guadalupe mountains. At El Guarda (where breakfast is served), an old defensive outpost nearly 10,000 feet above sea-level, the highway from Xochimilco and points to the eastward, enters the main road by a pass on the eastern side of Tapucia. Some distance beyond this point, at the Cruz de Marques (where the Marques del Valle de Oaxaca, otherwise Cortés, set up a cross to mark the northern boundary of his Cuernavaca estate) the long descent begins—and does not end until Cuernavaca is reached, about 2 P.M.

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Cuernavaca (literally, cow-horn, a corruption of the primitive name Quauhnahuac). The valley of this name lies at an elevation of nearly four thousand feet above sea-level, and, being abundantly watered, is one of the most fertile regions in Mexico. It is one of the most important sugar-producing districts in the Republic. So charming is it in its fresh greenness and fertility that the staid and rather prosaic Mr. Brantz Mayer is moved by it to exclaim: "The valley of Cuernavaca is one of those picturesque regions which are so well calculated to bring back a fanciful beholder to the scenes he has conjured up in youth while perusing the story of Paul and Virginia, or the glowing descriptions of the Arabian Nights." This valley was one of the many great estates in Mexico bestowed upon Cortés by the Emperor Charles V. in 1529. It was upon this estate that the last years of the Conqueror's life in Mexico were passed, and by him the cultivation of the cane was here introduced.

The town of Cuernavaca (Hotel de Diligencias), at almost precisely 4,000 feet above the sea, is built upon a headland that projects into the valley between two steep *barrancas*, or ravines. Being plentifully supplied with water, the whole town is a garden, and is almost buried in abundant masses of trees. The notable buildings are the house in which the Conqueror dwelt, set close upon the edge of the ravine and commanding a far-extending view over the yellow-green cane-fields; the church that he founded, and the several other churches of the town; the many fine old houses built in later times by rich sugar-planters, and the house built by the richer miner, Laborde. The grounds laid out by Laborde around his home in Cuernavaca were a perfect fairy land; and even now, after suffering partial decay and also suffering par-

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tial restoration, they are very beautiful. They are known now as the Jardin de Borda, and admission to them is had on payment of a small fee. A very interesting expedition from Cuernavaca may be made to one of the many sugar haciendas in the vicinity. Several of these are worthy of note because of their antiquity—as that of Temisco, a great building in the old Spanish style erected soon after the Conquest. Indeed, one very great charm of this delightful town and its surroundings is the flavor everywhere of age.

From Cuernavaca an interesting, but rather rough, expedition of eighteen miles on horseback may be made to the ruins of Xochicalco. These, regarded variously as remnants of a temple or a fortress, surmount a rocky eminence nearly two miles in circumference. Their most important feature is a portion of a well-constructed stone building that measures seventy-six by sixty-eight feet. A still rougher expedition, of three or four days, may be made to the famous caves of Cacahuamilpa, about forty-five miles to the south.

The return to Mexico may be made by the *diligencia*, or by hiring horses and riding across to Yautepec, and thence by rail. (See the Morelos Railway.) The ride is through the beautiful sugar country, with magnificent mountain scenery constantly in sight. But it must not be undertaken rashly; for it is a hot ride, and lasts at least five hours.

Ascent of Popocatepetl. Amecameca (see page 263), is the starting point from the Morelos Railway in making the ascent of the volcano. Leaving Mexico on the morning train this town is reached in about three hours. Here provisions can be purchased—though it is better to obtain in Mexico before starting the necessary supply for three days—and guides and horses

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hired. A note from General Ochoa, the owner of Popocatepetl, will greatly facilitate these arrangements; as well as a cordial reception by his agents at the sulphur works on the mountain. The first night is passed at General Ochoa's *rancho*, Tlamacas, at an elevation of 13,000 feet. On the ensuing morning the ascent should be begun at a very early hour; on horse-back to the snow-line, and thence upward on foot. The descent into the crater can be made by means of the bucket and windlass used by the sulphur-gatherers. This expedition is a very exhausting one and should be undertaken only by strong persons in good health. It is especially perilous to those suffering from affections of the heart. Its discomforts are manifold. The sulphur *rancho* consists of a draughty shelter and a terribly bad smell; the walk upward through the snow is a severe physical strain. The more necessary preparations for the ascent are: light but warm woollen clothing, including woollen mittens; cotton cloth swathings for the feet; an outfit of thick blankets—which are not to be had at Tlamacas, and which the severe cold at night renders indispensable; smoked glasses and plenty of nourishing food.

Pachuca and Real del Monte. From Irolo a branch line, timed to make connections each way with the Vera Cruz railway, extends to Pachuca, a distance of 37 miles. Pachuca (hotels: Baños (English), Diligencias, Yturbide) is not especially interesting in itself, but near it (three miles distant) are the famous Real del Monte mines, upon which, probably, more money has been spent than upon any mines in Mexico—$20,000,000 was invested here by the English company, with a return of $16,000,000. One of the sights of the place is the structural work, notably the road up the mountain,

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into which most of this ill-spent English money went. In keeping with these substantial and very costly works are those at Regla—about ten miles distant—erected by Pedro Terreros, Conde de Regla, to whom all of this enormously valuable mining property originally belonged. Apart from the interesting features of these mines, the scenery in their vicinity is very fine—notably at Regla, where there is a cañon of basaltic formation in which is a waterfall. Taking Pachuca for a base, several days can be very pleasantly spent in making short expeditions into the picturesque region that surrounds the town.

Mountain Altitudes. In the following table are given the names, locations, and altitudes (in metres, following the figures of Señor García Cubas) of the principal mountains in Mexico:

Popocatepetl, States of Mexico and Vera Cruz	5425
Orizaba, or Citlaltepetl, State of Vera Cruz	5295
Ixtaccíhuatl, States of Mexico and Puebla	4900
Nevado de Toluca, or Xinantecatl, State of Mexico	4578
Nevado de Colima, State of Jalisco	4378
Ajusco, Federal District	4153
Matlalcueyatl, or Malintzi, State of Tlaxcala	4107
Cofre de Perote, or Nauchampatepetl, State of Vera Cruz	4089
Volcan de Colima, State of Jalisco	3884
Pico de Tancítaro, State of Michoacan	3860
Cerro Patamban, State of Michoacan	3750
Zempoaltepec, State of Oaxaca	3396
Los Llanitos, State of Guanajuato	3360
Pico de Quincéo, State of Michoacan	3324
Gigante, State of Guanajuato	3250
Cerro Culiacan, State of Guanajuato	3246
Las Navajas, State of Hidalgo	3212
Veta Grande, State of Zacatecas	2786
Cumbre de Jesus María, State of Chihuahua	2511
Cerro del Proaño, State of Zacatecas	2368

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